

A STUDY OF THE FACTORS AND FORCES RESPONSIBLE FOR THE GROWTH  
AND DEVELOPMENT OF THE TABERNACLE MISSIONARY  
BAPTIST CHURCH OF AUGUSTA, GEORGIA .

A CASE STUDY

PRESENTED TO THE FACULTY OF THE  
INTERDENOMINATIONAL THEOLOGICAL CENTER  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF MASTER OF SACRED THEOLOGY

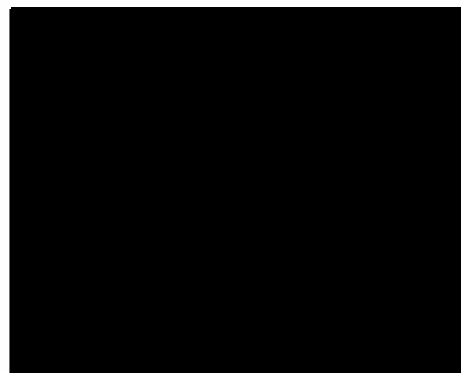
BY

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C. S. H.



## INTRODUCTION

This is a study of the Tabernacle Baptist Church, its successes and its failures. Probably the steps and stages it has gone through can be duplicated many times over the country.

The Tabernacle Baptist Church was born out of confusion and after its organization it grew into one of the outstanding churches in this Country. Its founder and organizer, Dr. C. T. Walker came to be known as "The Black Spurgeon" after he returned from a visit to Europe and the Holy Land.

Many outstanding personalities visited Tabernacle and made large contributions. At one time one section of the main sanctuary was almost full of the white tourists who came to Augusta to spend the winter.

Reverend Mr. Walker was known as a financier and he carried the church financially by his efforts.

After his death the membership had to start paying its own way and the membership declined. It reached its lowest point after internal conflict which almost split the church in 1945.

In chapter one the background of the church and city is given and in chapter two the Factors and Forces are pointed out. The contribution made by the different ministers and a sermon by each minister was included where possible. The next two chapters give

an analysis of the Financial System. The final chapters point out  
Tabernacle's relation with the community and give a summary and  
makes some specific recommendations.

## BIOGRAPHICAL SKETCH

I, Charles S. Hamilton, was born in Cedartown, Georgia, May 12, 1927. After the death of my father, I went to Powder Springs, Georgia to live with my grandparents. I attended the public school of that community and later went to the Booker T. Washington High School in Atlanta, Georgia.

After graduating from high school, I went to Morehouse College and the School of Religion of Morehouse College -- receiving the Bachelor of Arts and the Bachelor of Divinity degrees.

My pastoral experience includes the following pastorates: one year as supply pastor at the First Baptist Church, LaGrange, Georgia; three years as pastor of the First Baptist Church, Thomasville, Georgia and for the past seven years I have been pastor of the Tabernacle Baptist Church, Augusta, Georgia.

Since coming to Augusta, I had the privilege of serving as President of the Augusta Baptist Ministers' Conference, Vice Moderator of the Walker Baptist Association, Vice President of the General Missionary Baptist Convention of Georgia, and President of the Augusta Council for Freedom.

Presently, I am President of the Augusta Chapter of the National Association for the Advancement of Colored People and State Vice President; Treasurer of the New Era Missionary Baptist Convention

of Georgia; a member of the Executive Democratic Committee of Richmond County; a member of the President's Committee on Civil Rights for the State of Georgia and I serve as a member of the Board of Directors of the Y.M.C.A., Shiloh Orphanage, Bethlehem Center and the U.S.O.

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## CHAPTER I

### NEW WINE IN OLD BOTTLES

The Tabernacle Baptist Church was organized in the Union Baptist Church in the City of Augusta, Georgia, Friday night, August 21, 1885 as the Beulah Baptist Church. The following Sunday morning, August 23, 1885, the founder and organizer, Reverend Charles T. Walker, suggested that the name be changed to the Tabernacle Baptist Church and the Church accepted the suggestion.

The Christians who were in the organization of the Tabernacle Baptist Church were members of/or worshipping in the Central Baptist Church.

In 1885, the Central Baptist Church called the Reverend Charles T. Walker, who was pastor of the First Baptist Church of LaGrange, Georgia. Even though the church had been in a wrangle, the Reverend Mr. Walker accepted the call.

Mr. Floyd in his book, Life of Charles T. Walker, D. D., said:

The Reverend Henry Jackson was the predecessor of Rev. Walker, and he had been the pastor of the church almost from its organization in 1858. A daughter of Rev. Jackson was the organist of the church, and it seems that the pastor wanted her salary increased. The majority of the deacons and trustees did not agree with the pastor, but the pastor called a business meeting of the church, and by high handed methods, so it was claimed, succeeded in having a vote passed favoring the proposed increase in the organist's pay. From that day the wrangle

started in good earnest. There were charges and counter-charges. There were plots and counter-plots. The faction favoring the pastor was called 'Jacksonites', and the opposing faction was called 'Ramrackers'.<sup>1</sup>

The incident of the raise of the organist's pay is often pointed to as the reason for the unrest in the Central Baptist Church, but it was just the climax to the battle between the liberal and conservative element in the church. One of the elderly members pointed out the fact that the organist's playing would cut down on the singing of the old metered hymns and the refusal of the raise for her was the conservatives' way of fighting for the status quo.

From this point on, the Church was divided. There was scarcely a meeting held at the church for any purpose without there being harsh words spoken and at many times there were fights. Finally the Reverend Henry Jackson resigned and left the city and this brought temporary relief to the Church battle. After the call of Dr. Charles T. Walker, the two factions, the "Jacksonites" and the "Ramrackers", struggled to gain control of the Church. As the trouble continued, lawyers on both sides recommended that the Church be sold and the proceeds divided between the two factions. The Church was sold at public auction and it was bid in by the "Jacksonites". The "Ramrackers" received over two thousand dollars from the sale. After the sale, the "Jacksonites" reorganized, took over the old church and

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<sup>1</sup>Silas Xavier Floyd, Life of Charles T. Walker D. D., (Nashville: National Baptist Publishing Board, 1902), p. 28.

recalled the Reverend Henry Jackson.

The 'Ramrackers', under the leadership of Reverend C. T. Walker, worshipped temporarily in the hall of the Union Waiter's Society on Ellis Street, the hall being generously donated by the Society for that purpose.<sup>1</sup>

It was not long after this that the Tabernacle Baptist Church was organized.

There were three hundred and ten persons in the organization of the Tabernacle Baptist Church. Some of the persons who were in the organization were:

Brothers H. Hampton, John M. Johnson, Louis McKelvic, Augustus Morris, Warren Williams, John Manus, Peter Batey, J. H. Whitman, B. F. Williams, W. R. Youngblood, Jacob Batey, Patrick Thomas, Willie Bostic, W. R. Williams, William Townsley, Thomas Lewis, and many others whose names are not known to us.<sup>2</sup>

Shortly after the organization, plans for a new building were made. A lot was purchased on Ellis Street between Eleventh and Twelfth Streets and the building was erected.

On December 13, 1885, the Dedicatory Sermon was delivered by Dr. E. R. Carter, pastor of Friendship Baptist Church, Atlanta, Georgia. Prior to this date, the Reverend E. K. Love of Savannah, Georgia preached the sermon for the Corner Stone Laying Ceremony. The cost of the building was \$13,500.00. A pipe organ was installed in the church at a cost of \$1,500.00.

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<sup>1</sup>Ibid., p. 42

<sup>2</sup>Ibid., p. 42.

Tabernacle was located in a neighborhood that was racially mixed on Ellis Street. Ellis Street is one block from Broad Street. It runs parallel with Broad Street. In general, the Tabernacle Baptist Church was in the main area where people from the country would gather and socialize on Saturday afternoons and evenings.

Tabernacle was located and built in an area which we would call the inner-city. Its development was along the line which many inner-city churches follow. Dr. Kincheloe, in his book, The American City and its Churches, said:

A Church which is part downtown, and is a downtown Church for one section also tends to specialize in impressive preaching, splendid music, lectureship and forums.<sup>1</sup>

The pulpit of the Tabernacle Baptist Church became one of the outstanding pulpits of this country. When millionaires like John D. Rockefeller, Sr., Andrew Carnegie and President Taft and many others came down to Augusta during the tourist season, they would worship at the Tabernacle Baptist Church.

The membership of the church grew from the three hundred and ten at the beginning to over seventeen hundred.

Dr. Walker served the church from 1885-1899. In 1899, the Mount Olivet Baptist Church of New York City extended a call to Dr. Walker and he accepted the call. While Dr. Walker was in New York, Dr. Silas X. Floyd, a very good friend of Dr. Walker served

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<sup>1</sup>Samuel C. Kincheloe, The American City and its Churches (New York: Friendship Press, 1938), p. 101.

the Tabernacle Baptist Church. The Reverend Mr. Walker served the Mount Olivet Baptist Church of New York City until June, 1901 and at this time he resigned to come back to his first love, the pastorate of the Tabernacle Baptist Church.

Immediately after the return of Dr. Walker to Augusta, the church drew plans to erect a building at the corner of Gwinnett and Harison Streets where it is now located. The new building began with bright prospects, progressing rapidly until the start of World War One. At this time, prices rose sharply, wages increased beyond the ability of the membership to raise sufficient funds for the payment of the contractor.

To further complicate matters, Dr. Walker's health began to fail; however, during the War he worked diligently to complete this huge edifice, but this honor was not to be his, for on July 29, 1921, not too many years following the close of World War One, he died.

For a period of thirty-four years, Dr. Walker served the Tabernacle Baptist Church and during that time he led over two thousand souls to Christ and at the time of his death the membership was approximately seventeen hundred.

In 1885, when the Tabernacle Baptist Church was organized the population of Augusta was about twenty-five thousand and it had grown to be one of the cotton shipping centers in the Southeast.

The City of Augusta is located in the Eastern section of Georgia, on the Savannah River which is the state line for Georgia and South Carolina at this point.

Augusta is the second oldest city in Georgia. Mrs. Corley in her book, Confederate City, states that:

As early as 1540, the Spanish explorer, Desoto, found Indians using the eastern bank called 'Savannah Town'.<sup>1</sup>

The town was later founded by James Oglethorpe in 1733. It is also stated that the city was named:

Augusta in honor of the Princess Augusta of Saxe Coltra, wife of Frederic, the Prince of Wales.<sup>2</sup>

The City of Augusta depended upon the river for livelihood for a number of years. Later an overland route between Savannah and Augusta was built. Growth for the city was very slow up until the time of the American Revolution.

According to Medora Field Perkerson in her book, White Columns of Georgia, Augusta was the terminal point for "the first locomotive drawn passenger train in the Western hemisphere."<sup>3</sup>

Actually the point of operation was from Charleston, South Carolina to Hamburg, South Carolina, which is just across the Savannah River from Augusta, Georgia.

The population of Augusta is 72,000 now. The city is no longer primarily a cotton shipping center. The industry is varied. The

<sup>1</sup>Florence Fleming Corley, Confederate City, (Columbia, South Carolina: University of South Carolina Press, 1960), p. 4.

<sup>2</sup>Ibid., p. 4.

<sup>3</sup>Medora Field Perkerson, White Columns of Georgia, (New York, Rinehart and Company, Incorporated, 1952).

Dupont Atomic Plant is located just across the Savannah River in South Carolina and it employs a large number of city dwellers. There are several Brick Companies which employ a large segment of the male population. The backbone of the economy of the city is Fort Gordon which is located eleven miles northwest of the city. Fort Gordon and other installations probably employ more civilians than any other single agency in the city.

The Negro population is scattered over the city with the largest settlement of Negroes being located in the city's second, third and fourth wards.

The largest Negro operated business is the Pilgrim Health and Life Insurance Company. It employs about seventy persons.

There are very few places Negroes are able to buy homes, many build new homes in the area in which they now live rather than move into new subdivisions. At the present time there are only two sections of the city where new homes are being built as part of a new subdivision for Negroes.

## CHAPTER II

### FACTORS AND FORCES

The City of Augusta is located in the Eastern Section of Georgia on the Savannah River. It is an old Southern town. When Sherman marched through Georgia during the Civil War, he bypassed Augusta on route to Savannah. The city was never disturbed, therefore, many of the slavery time traits were never broken.

The first thing which can be said about Augusta is that it is a very conservative city. After the Civil War many Negroes held key jobs up to 1900. The Negroes who had key jobs were able to keep them but there were not any more Negroes appointed.

Augusta is one of the cities the Presbyterian Church (North) set up a school for Negroes after the Civil War. It should be noted that Morehouse College was organized in the Springfield Baptist Church in Augusta.

Most of the slaves who were freed were not given anything to go on. They were freed without food or shelter.

It has already been pointed out how the Tabernacle Baptist Church was organized and how Central Baptist Church split, so I will only point out the economic condition at that time, 1885.

The Tabernacle Baptist Church was organized about twenty years after the Civil War. The racial lines had not been drawn as fine as



they were to be drawn. There was still communication between the races. In fact, white people of the community encouraged and gave liberally toward the building of churches and many times they attended the worship services. Certainly a man like Charles T. Walker who was a fine orator, a good singer and a good mixer would draw them to hear him. One person who gave liberally to Tabernacle was John D. Rockefeller Sr. It has been said one time he gave five thousand dollars to Dr. Walker and five thousand dollars to Tabernacle. When he would come to Augusta he would visit Tabernacle. The fact that Mr. Rockefeller worshipped there, led others to state, "If it is good enough for Rockefeller, it is good enough for me."

About the time Tabernacle Baptist Church was organized the Social Gospel Movement headed by Walter Rauschenbusch was beginning to be felt. The Social Gospel was pointed out as being:

Simply churchlike recognition of new forces in the world, of change already partly accomplished by secular pressure, to which the churches had to give recognition or relinquish completely their claim and hope for universal brotherhood.<sup>1</sup>

Many persons over the South were able to raise money for almost any cause. It was possible for Dr. Walker to go on a tour of the Northern States and bring back more money than the church would raise in a year. This was a way the people had of soothing their consciences.

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<sup>1</sup>J. Milton Yinger, Religion, Society and the Individual (The Macmillan Company, New York, 1957), p. 225.

Now the philanthropists emphasize giving to larger project to benefit a greater number of people.

The city had grown to be a cotton shipping center by the time Tabernacle was organized. Richmond County was known as a great farm area. In fact, most of the area now covered by the city was cotton fields. Farming was big business. Cotton was transported by ship and by railroad. The railroads were doing a booming business.

Not only was it a cotton shipping center but a tourist town. There were the big homes located on what is now known as Sand Hill. There were two big resort hotels which the average persons living in Augusta could not afford to stay in.

When these tourists would come South, they would bring their maids and butlers to work for three or four months during the winter. When these persons would come to Augusta to work they would join the church while they were here. During that time the Evening Worship Service would be largely attended because the help would have to work during the day.

Augusta is no longer the tourist attraction that it was. So the tourist help no longer comes into the city to be part of the membership of the churches.

Another factor which helped in the growth of Tabernacle was that there were fewer churches and many of the ministers were not as well trained as Dr. Walker. It was easy for the church to have a large number of members because very little effort was put forth for them to really shoulder their Christian responsibility.

In fact Dr. Walker could raise more money than the church could pay him so he actually took care of the church.

From the very beginning of the history of Tabernacle, we find that times were not too hard, the race question was not a real problem then, people were generous in giving to Negro churches and there were a large number of people to draw from.

The church was located in the inner-city area and it was easy to reach. There were not many other attractions for the people to attend other than the church. During this period all of the churches were growing. Of the churches in the city each one seems to have been ideally located. When it came to the point of improvement on the church property, all the minister had to do was go down town and solicit and he could bring in more money than the members would give.

The racial lines were being drawn tight from 1900 on. Business was good and the city was growing. Dr. Walker and the members of the church were far sighted enough to move the church to a new location when the population began to shift and the church was moved in the main stream of the Negro population.

The present structure is one of the largest churches in the State of Georgia. While building this structure, Dr. Walker did not run into difficulty until World War I when material became too costly to purchase.

Prior to World War I there was some migration to the North and East but it did not seriously affect the program of the church

because those who came in outnumbered those who were leaving.

Shortly after the close of World War I Dr. Walker died. Dr. Silas X. Floyd succeeded him but the job was too strenuous for him. Then too, the racial lines were very tight from here on. Many Negro soldiers had been to France and fought for Freedom and they were returning home demanding Freedom.

The depression came and the economic condition of the country was in terrible shape. The soup lines formed and many people almost starved to death. As if the depression were not bad enough, the races were set against each other.

Somehow during the depression the church struggled along and kept its doors open and it would have grown had it not developed internal conflict which hampered its growth by the end of the depression. The conflict continued until a fight developed one Sunday in May, 1945. The church really hit a low ebb and there were two factions; but they managed to resolve the difference without splitting the church.

From the year 1921 until the end of the war in 1945, race relations were bad in Augusta. There was police brutality and all kinds of insults thrown at the Negroes. When the Negro soldiers came back from overseas they met even a stronger racial barrier but the Negro was not to be denied and he met violence with violence and things started getting better.

The city has changed from the cotton shipping center to industry and most of the plants which came in after World War II were on

a segregated basis. Now the new industry is coming in on a non-segregated basis.

Not only has the city changed but the men running for office have changed. At one time the lower economic group ran the town. Now the men of economic means are taking over and giving direction to the city. Twenty years ago a man could not be elected as Mayor unless he were a member of the Klu Klux Klans; but not now.

The city had grown from a loosely segregated town to a strictly segregated town and now the lines of segregation are falling. Negroes are beginning to hold some key positions even though they are not able to pick up their own garbage.

Even the Newspapers which were against the Freedom Movement have gotten on the bandwagon and they are saying Integration is coming so we might as well adjust to it.

The servant-master relationship has also changed. There are very few domestic workers, because many of the citizens do their own house work.

One factor which has helped make conditions better was the government ruling out segregation in the Armed Forces. When Augusta had a choice to make, segregation or Fort Gordon, they decided on keeping Fort Gordon even if it means integrating some of the city.

The City of Augusta did not get a Public High School for Negroes until 1946. Prior to this time there was a high school supported by the Presbyterian, Haines Industrial Institute and a high school supported by the Methodist, Paine High School. It is

interesting to note that there was intense competition among the schools.

The principal of Haines did not like Dr. Walker and she publicly criticized him because Dr. Walker and his wife did not get along. She also discouraged her students to keep them from going to Paine College. She stated that if they could not go to Lincoln, Morehouse, Spelman or some of the other schools do not go to college at all, even though Paine College is located in the city.

There was intense religious feeling concerning the schools. Eventually conditions were so bad the high schools had to stop playing each other in football. This idea of denominational warfare is not over yet. The Methodist feel it is all right to take Baptist in their churches but a "Holy War" breaks out when Methodist join the Baptist church.

Denominationalism feeling runs high in Augusta and for a long time the churches did not fellowship with each other. Even today, many of the students who attend Paine College, which is Methodist, feel like outsiders even though the student body is over 60% Baptist. The Negro population must be at least 70% Baptist.

In spite of the long history churches have had in Augusta for the past hundred years their contributions have been very limited. Most of the churches in Augusta supported slavery and they now support and condone segregation.

After other agencies set the pace and things are working beautifully the church finally comes along and says it is right. From that

time when Central split and Tabernacle was organized the church has not said one word.

The white churches have sent missionaries to Africa and other parts of the world and the ministers have offered to come out and preach in our churches but never have they invited the Negro brethren to their churches.

The Negro congregations have tried to out-sing, out-build, out-shout and out-talk each other and do most things which were not of grave concern of the day. There has been any voice from the church, against anything the white community might not like. The Negro church has been guilty of cooperating with an evil system. There must be at least forty Negro Baptist Churches in the city limits. About all any of the churches are able to do is keep their doors open.

In the struggle going on in the city it is almost impossible to get three congregations to make an announcement concerning a Mass Meeting to be held in the city. This has been the pattern on all issues concerning Civil Rights. No voice from the church rings out for the underprivileged. No one is concerned about the low wages the Negroes receive. No one is willing to put himself to the trouble of working for the underdog — no, not the church.

The students went to some of the white churches and the Baptist would not allow them up the steps, the Methodist Church did allow them to come in only to tell them to get out, you black "unprintable," and the Presbyterian Church welcomed them and invited them to come

back. A Baptist Church sent one Negro minister who came to worship away and told him that "their church was a segregated church."

Is there any hope within the church? Will the ministers take a stand? The Evangelical Ministerial Association did integrate but it is nothing more than a mutual admiration society.

The Klu Klux Klans held power earlier and now the White Citizen Council influences the church. This is the influence the Christian Church is under in Augusta.

These are the Factors and forces which made the Tabernacle Baptist Church what it is today.

One man said, "One of Sherman's greatest mistakes was that he missed Augusta. He should have torn it up like he did Atlanta and he would have rid it of some of its 'conservatism.' "

Factor number one would be conservatism. Then there was the struggle for power by the Negroes who were lulled to sleep by the white man giving him just a little something.

There is also the influence of the cotton farmers and the influence exerted by the Northern tourists. The migration of the Negroes and the effect of World War I and the marks made on us by the depression. After the depression, World War II made its impression. Major League Baseball integrated its players. Then the Korean Conflict helped to shape the destiny of the city and church and the real shocker to the entire South was the Supreme Court Decision of 1954 and many decisions handed down since then such



as the bus cases and the school decisions.

As we note the important factors which have helped to shape Augusta and the Tabernacle Baptist Church very little can be said about the churches themselves. They never took the initiative they were acted upon but they never moved first.

One other faction which should be pointed out about the churches in the city and there must be at least fifty churches which are predominantly Negro churches is that there are only five ministers who are Seminary trained. There are ten others who attended college and probably two are college graduates. There are seven churches where the ministers give full time to his church. The untrained minister has been part of the blame for the lax attitude of the churches in this city.

### CHAPTER III

#### LIFE AND WORK OF THE MINISTERS

##### A. The Life and Work of Reverend C. T. Walker

Dr. Charles T. Walker was born on February 5, 1858 near Hephzibah, Richmond County, Georgia. The first seven years of Dr. Walker's life were spent in slavery. When he was eight years old, his mother died, and he made it the best way he could until 1873 when he went to work for his uncle, Reverend Nathan Walker.

Dr. Silas X. Floyd, in his book, Life of Charles T. Walker, gives this account of Dr. Walker's conversion:

Wednesday before the first Sunday in June, 1873 while young Walker was hoeing cotton, he decided to seek the Lord. When he reached the end of the row, without saying a word to anybody, he jumped over the fence and went into the woods. Without eating or drinking, and without seeing anyone, he remained in the woods until the following Saturday afternoon, when he was happily converted. He had remained in the woods three days and three nights. How like the blessed Christ who laid in the grave three days and three nights and then rose triumphant over death and the grave. This strange way of seeking the Lord, this strange conversion, as it might be called was all the more remarkable, when it is understood, that there was no greater wave of religious revival sweeping over Richmond County.<sup>1</sup>

Reverend Charles T. Walker joined the Franklin Covenant Baptist Church near Hephzibah and was baptized in 1873. During the early period of his Christian service, Charles T. Walker was active in the church and all of its activities. It wasn't long before he felt that he was called

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<sup>1</sup>Silas Xavier Floyd, Life of Charles T. Walker, D.D., (Nashville: National Baptist Publishing Board, 1902), p. 28.

by God to preach. Most of the schooling he had was what his mother taught him and two terms of five months each in schools conducted in Augusta by the Freedman's Bureau.

In order to secure better school advantages, and to fit himself for his life's work, he came to Augusta and entered the Augusta Institute, which later became Morehouse College in Atlanta, Georgia. During the summer months of the years 1876-1879, the Reverend Mr. Walker taught school as a means of support to be able to attend Augusta Institute.

"In September, 1876, Charles T. Walker was licensed to preach; and May, 1877, he was ordained to the sacred office of the Gospel Ministry."<sup>1</sup>

Dr. Walker finished the prescribed courses at the Augusta Institute, but did not graduate from the institution. No graduates had been sent out until the school had moved to Atlanta, Georgia. Dr. Floyd said:

"Subsequently, by vote of the trustees, it was decided that the names of nearly fifty young men, who finished the prescribed course prior to 1884, should be placed in the catalogue and marked 'entitled to rank as graduates'."<sup>2</sup>

Dr. Walker's name is in this number.

The Reverend Mr. Walker soon became noted as a preacher in and around Augusta. He was known for a number of years as the "boy preacher". On October 1, 1877 he was called to the pastorate of the Franklin Covenant Baptist Church. By the time he reached twenty-one years old, he was pastor of the following four churches:

"Franklin Covenant Baptist Church near Hephzibah, Georgia; Thankful Baptist Church, Waynesboro, Georgia; McKinnie Branch Baptist Church, Burke County, Georgia; and Mount Olive Baptist Church in the suburb of Augusta, Georgia."<sup>3</sup>

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<sup>1</sup>Ibid., p. 33.

<sup>2</sup>Ibid., p. 33.

<sup>3</sup>Ibid., p. 33.

It was a custom of this area, which is not out-dated even until today, for a minister to pastor more than one church. However, Reverend Mr. Walker did not do this long because he resigned all of the churches he served to pastor the First Baptist Church, LaGrange, Georgia, in the early part of 1880.

On June 19, 1879, Reverend Mr. Walker was married to Miss Violet Q. Franklin of Hephzibah. There were four children born to this union, three of whom died before 1900 and the son has long since been dead.

Dr. Walker remained in LaGrange for nearly three years. It was while he pastored in this section of the state that he became known as a great evangelist. Also, while Dr. Walker pastored in LaGrange.

"He established a school for Baptists and read law for nearly two years under a Judge Walker, one of the outstanding members of the Bar of Georgia."<sup>1</sup>

The Reverend Charles T. Walker was called to the pastorate of the Central Baptist Church of Augusta in 1883. Central Baptist Church is one of the oldest churches in Augusta, and was the first Negro church in the city to erect a brick building.

The edifice was very large and a credit to the city, but as it has already been mentioned, there was internal trouble before Reverend Mr. Walker came, and it continued until both sides were advised to sell the property and divide between the representatives of both factions.

The Tabernacle Baptist Church was organized and built in 1885. It was a brick structure, two stories high. Mr. Floyd states:

"The basement is used for prayer meetings, the Sunday School, the pastor study and closets. The auditorium is used for the preaching services and for lectures. It will

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<sup>1</sup>Ibid., p. 38.

seat comfortable 800 persons."<sup>1</sup>

This building still stands today on Ellis Street between Eleventh and Twelfth Streets. When Tabernacle moved to the present location, the old church was sold to the Jews and they made a Temple out of it.

The Reverend C. T. Walker made a reputation as a pulpit orator, a sound theologian, a soul-winning evangelist, and a resourceful pastor. When Dr. Walker left Augusta to pastor Mount Olive in New York, there had been more than fourteen hundred members baptized by him.

Reverend Mr. Walker was not only a successful pastor, but he participated in many activities in the city. He was one of the largest stockholders in a newspaper known as the "Augusta Sentinel" and he was business manager. He was also the prime mover behind the establishing of a high and normal school for Negroes. It was known as Walker Baptist Institute, named in his honor.

For several years Dr. Walker served as: "moderator of the Western Union Baptist Association; for four or five years, he was chairman of the Executive Board of the Missionary Baptist Convention of Georgia; for two years, he was vice-president, and for eight years, secretary of the same body; he was treasurer of the Sunday School Workers' Convention of Georgia for several years; he was at one time vice-president of the Georgia Interdenominational Sunday School Convention; he was for a number of years a member of the Republican State Executive Committee; he was, from the beginning, a member of the Board of Trustees of the Walker Baptist Institute, and also a member of the Board of Trustees of the Atlanta Baptist College."<sup>2</sup>

Dr. Walker was always willing to help wherever it was needed. From the sources available, it seems that he received calls from larger churches, but he loved Tabernacle and remained in Augusta. His love for the church

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<sup>1</sup>Ibid., p. 43.

<sup>2</sup>Ibid., p. 55.

and the church's love for him was mutual. Dr. Floyd stated that:

"Tabernacle Baptist Church of Augusta was the first colored church in this country to send its pastor on a trip to Europe and the Holy Land."<sup>1</sup>

This was done in the spring of 1891.

The Reverend Mr. Walker was active in the conventions:

"The Reverend Mr. Walker was active in the National Baptist Convention and was present at the first session on August 25, 1886 in St. Louis, Missouri, Second Baptist Church."<sup>2</sup>

At this time, when the question of the Southern Baptists' attitude toward Negroes was discussed, Rev. Mr. Walker would always speak on wisdom and moderation. He stated in one speech in Indianapolis that,

"The best element of white people in the South was trying to create such a public sentiment as would make lynching impossible."<sup>3</sup>

Dr. Walker served in the United States Army and was appointed Chaplain with the rank of captain by President McKinley. He served in Cuba, but soon returned to the Tabernacle Baptist Church.

As an evangelist, Dr. Walker was outstanding, and he was in demand over the country. Dr. Floyd said:

"He has the calling, the spirit, the gift, the courage, the directness, the sympathy, the faith, the fervor, and the flexibility of the true evangelist."<sup>4</sup>

Dr. Walker was also known as a great singer. He could sing the old fashioned hymns and the old time Negro Spirituals. In one of the meetings in Kansas City, this was stated about him:

"Many a white men would be glad to have the eloquence,

<sup>1</sup>Ibid., p. 59.

<sup>2</sup>Ibid., p. 77.

<sup>3</sup>Ibid., p. 79.

<sup>4</sup>Ibid., p. 88.

the command of language and the power of thought that Reverend C. T. Walker, the 'Black Spurgeon's, displayed in his sermon to a great crowd of colored people in the night. He is one of the best colored speakers ever heard in Kansas City."<sup>1</sup>

To give an insight of the ministry of Dr. Walker, one of his sermons, which was preached at the National Baptist Convention of the United States of America in Newark, New Jersey, September 14th 1919 is included:

(Isaiah 59:19)

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

Subject

GOD'S DIVINE SUPPORT AGAINST THE ENEMY OF RIGHTEOUSNESS

God's remedy for man's malady is God. The purposes of God are wrapped and folded in the great mind of God like unborn forest in the acorn cup; they are gradually developed and unfolded and may justly and properly be called His eternal program, better known as His eternal purposes of grace. God the Father devised the plan. God the Son executed the plan. God the Holy Spirit applies the plan. Satan is the original enemy of the True Godhead.

I

God has never abandoned man

He has been true and faithful to man despite his unworthiness and sinfulness. God still works in the world for the uplift and elevation of mankind. He formed us, and He redeems us. His hand is not shortened. It can always reach to every length, and raise from every depth.

1. Salvation is always possible on earth. In all forms of sin, in all degrees of sin. In all depths of distress and despair, human as well as spiritual.

Until our iniquities be confessed, deplored and forsaken, there can be no salvation. God is ready to forgive; but are we willing to come to Him and accept Him that we might have life? Man is not a heart only, but to come to Christ, he must exercise a will and spiritual faith. We are saved by grace through faith not of ourselves; it is the gift of God, not of

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<sup>1</sup>Ibid., p. 94.

works, lest any man should boast.

2. Salvation is not in man. Evidently a dead nation cannot arise of itself, any more than a dead man. It is a time of wonderment. Great men often arise for great occasions, but there is no man - that is no more man - equal to this occasion.

3. God is His own interpreter. He makes plain His own mysteries alike in Providence and in redemption. There is silence everywhere that He Himself may be heard. There is no other hand, that His own may be made bare before the nations.

4. God is the world's only Saviour and Intercessor. In the person of His Son He fulfills the evangelic strains of Isaiah. God was in Christ reconciling the world to Himself. 'Lo, I come to do thy will, O God.' True religion has not failed. True Christianity is still the Christ Life, the throne of glory rolling on human wheels upon earth. The enemy that has come in like a flood is false doctrine, skepticism, atheism, agnosticism, selfishness, paganism, autocracy, irreconcilable malice, race hatred, the denial of the doctrine of the one blood. The Apostle Paul on Mars Hill, facing the Acropolis at Athens, Greece, disputing with the stoics, epicureans and philosophers, made a declaration that was as true now as it was then: That God made of one blood all nations to dwell on the face of the earth. The doctrine of the one blood was not evolved, it was revealed. It is not evolution, it is revelation. Jesus Christ is the highest expression of God's infinite compassion. He is the loftiest ideal the world has ever seen. He is the most conspicuous illustration of the true democracy of Christianity and the highest expression of the pure democracy of humanity.

## II

The Lord is in need of Consecrated Christian Workers

What America needs among white and colored is converted men and women. I don't believe that half of our professors are Christians.

1. The standard referred to that will be lifted up is the gospel. The gospel is Messiah's conquering, triumphant car that must sweep down the enemies of the cross and produce God's glory over creation. The gospel is constructive and destructive. When it is earnestly, faithfully, fearlessly and loving proclaimed it will cause mob law to cease; race riots to become unknown. We will no longer have a country of lynching, murdering and burning of human beings. The gospel of Jesus Christ knows no man by his color. It has no geographical limits, no boundary lines, no law for white men and a separate and special law for black men. The gospel is not governed by a man's feeling. A man is not saved because he feels like it. He must repent, and repentance



includes a knowledge of sin, a confession of sin, a forsaking of sin and a turning from Satan to God. The operations of the Holy Spirit are sovereign and eternal. Many of our churches are being filled with unconverted people; ministers are misleading people; some are preaching that sinners must not try to pray; that it is impossible for them to pray. Mr. Spurgeon says a sanctified wish is a prayer. There are preachers who claim that soldiers who were slain in the World War fighting in the interest of liberty and justice, although unconverted, yet were saved because they died for others. This doctrine is absolutely false and misleading.

2. The Holy Spirit is included in the standard. The Holy Spirit is the third person of the Trinity. He represents Christ. He bears witness to the word, shines upon it. He is the Vice-Gerent of the Father, the commissary General in the Kingdom of Grace, the Holy Comforter, the Blessed Paraclete. He supplied divine fire. The Holy Spirit consents for no compromise with sin. It will not in the least accommodate itself to the carnal inclinations of the human heart. It is the sword by which it conquers the nations; the instrument of His grace by which He renovates the world. Like the ark in the land of the Philistines, which was mightier than all of their Lords and Dagon their God, it is more than a match for the cunning and prowess of the Prince of Darkness and his hosts. He who disobeys it kindles a volcano; he who obeys opens to himself a fountain of living waters.

3. The Holy Ghost is not merely a Divine Attribute, but a Divine Person. We know his personality by the terms applied to Him in the sacred work such as "Comforter," and "Word of Truth." The spirit is called God, Lord. The ordinance of baptism is ordered to be administered in the name of the Holy Ghost as same as in the name of the Father and the Son. Every attributed that belongs to the Deity belongs to Him. He is omnipresent, omniscient and eternal. He is the Spirit of Truth, the Spirit of Grace and the Spirit of Life. His works also are the works of God. He creates and quickens, which is the prerogative of God alone. He renovates the soul.

4. God is at work through the Holy Spirit lifting up the standard. Autocracy is contending for supremacy in America rather than democracy. The white man does not believe God sufficiently to accept the Fatherhood of God and human brotherhood. The Negro has allowed and is still allowing hatred of his brother, self-conceit and selfishness and vain ambition for leadership to retard the progress of God's work, and impede the substantial progress of Christianity. If we were as religious numerically

as we profess to be, God would change conditions. If the white people of America were in possession of religion as they profess it, mob law and injustice would cease. If Negro Baptists were thoroughly regenerated and were real, orthodox Missionary Baptists, we would not have two so-called National Baptist Conventions, both caliming to be right, and declaring to be regularly and legally organized. The Lord is still reigning. He must reign until He hath put all enemies under His feet. Kaiserism had been crushed; czarism, monarchy and autocracy must go down. Mob rule, lynching, burning and murdering and injustice must go, and the kingdoms of this world must become the kingdoms of our Lord and His Christ. Sennacherib, King of Assyria, notified Hezekiah, took the threst to the Temple to the Lord in Prayer and on bended knee spread out the threatening letter before Jehovah, and said 'Lord, you can read, see what he says. What must I do?' The Lord answered Hezekiah, 'Take your rest. I will take care of Jerusalem!' That night at midnight the Lord called for some angels to volunteer to go down to Jerusalem on a special errand. 'Ten thousand times ten thousand exclaimed, 'I'll go; I'll go.' One angel, clothed with divine authority, was commissioned to locate the Assyrian soldiers assembled around the walls of Jerusalem in battalion and regimental formation. He was commanded to fly above them and breathe, and he reported to heaven next morning that he had faithfully performed his duty and returned to glory, leaving 185,000 dead Assyrian soldiers on the ground.

What the nations need to-day is to get right with God. White and colored, get right with God. The Laplander from his snow, Jew from his wandering, Indian from his wigwam, the African from his devil bush, the followers of Confucius, of Zoroaster, Buddha, Brahmanism. The time will come when Justice will hold an even balance. The Daily News of Chicago, in a long editorial on the recent race riots, says: 'There are more than 10,000,000 Negroes in the United States. Their desire for justice surely is not to be crushed or vindicated by armed mobs, or by lone men dying under torture. The best thought of the nation must be brought to bear upon the problem; every sniper's bullet, every knife thrust, every thrown brick contributed to the race war made the matter worse than it was before. Are not the people of America capable of devising and applying a real solution? From Chicago's terrible outbreak of race hatred must come justice and applied wisdom if the nation is to atone for

this disgrace.' We will never have permanent peace until we accept and follow the Prince of Peace. The Peace Table of the world would have been held on Calvary, where peace for the world was purchased. Jesus will have His own way. 'When the enemy shall come in like a flood, the Lord shall lift up a standard against him'. The Lord commands us to lift up a standard among the people. The standard of truth, the standard of righteousness. Let us come back to God. Let us be true to God. Let us be loyal. Let us be faithful. The Master is coming to preach the funeral of time; to make up His jewels; to call the roll; to be admired by His saints; to unite the Island of Time with the continent of Immortality; and combine the church militant and the church triumphant. Let us get ready for the triumphant march. Have you a program? Here is mine. I have implicit faith in Christ, in His divinity and in His deity. It is with Him how I reach my eternal home. It is my purpose to answer roll call beyond the Atlantic of Time. I will stand upon the inner-lacing margin of eternity and hear the shouts of my welcome borne from the other side, catch my Captain's eye, hear my Saviour's voice and go stately through the valley and shadow of death, cross the river of Jordan peacefully and triumphantly, pass through glory's morning gate and walk into paradise, welcomed by rejoicing millions; harps of heaven reigning out aloud, grand organ of eternity, orchestra of glory, blended minstrelsy of the skies, celestial choir of glory chanting my welcome. I will continue to walk amidst the hosannahs and acclamations of the glory world until I reach the throne and on bended knee, before the Lamb, adore and worship, praise and magnify the Lamb. Then ask for the opportunity to look up my dear old mother and hold a family reunion."<sup>1</sup>

#### B. The Life and Work of Dr. Silas X. Floyd

Dr. Silas X. Floyd, who had served during the two years Dr. Walker pastored Mount Olivet Baptist Church in New York, was called to the pastorate of the Tabernacle Baptist Church.

He served faithfully trying to hold the Church together and pay off some of the indebtedness. In 1923, Dr. Floyd fell asleep after a useful and magnificent life of service to God and community.

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<sup>1</sup>An Unpublished Sermon of Dr. C. T. Walker.

Dr. Floyd was known as an educator. He served as principal of the first Ward School and later served as principal of the Mauge Street School.

He was a graduate of Atlanta University. He was born in Sibley's Alley in Augusta, Georgia. During the time he served as principal, he served as Negro editor of the Augusta Chronicle and Herald.

He was the author of several books, Floyd's Flowers, and The Life of Dr. Charles T. Walker.

After the passing of Dr. Silas X. Floyd, the Reverend W. R. Mack, a member, served as supply pastor until 1924 when Dr. D. F. Thompson was called to the pastorate.

#### C. The Life and Work of Dr. D. F. Thompson

When Dr. Thompson was called to the church there was a \$47,000.00 indebtedness on the church. He set out to liquidate the indebtedness. Many persons were added to the membership. He served until 1933. He resigned to accept the pastorate of the historic 16th Street Baptist Church in Birmingham, Alabama. The indebtedness on the church was paid down to \$10,000.00.

Dr. Thompson was a native of South Carolina. He graduated from Virginia Union. He pastored churches in Greenwood and Columbia, South Carolina.

During the time between the pastorate of Dr. Thompson in 1933 and Dr. Pinkston in 1934 the Rev. I. J. Yancey served as supply pastor.

#### D. The Life and Work of Dr. Leander A. Pinkston

In 1934, Dr. Leander Asbury Pinkston, a native of Sparta, Georgia

was called to the pastorate of the Tabernacle Baptist Church from the Beulah Baptist Church in Atlanta, Georgia. Dr. Pinkston is a graduate of Morehouse College of Atlanta, Georgia.

It was while Dr. Pinkston was serving as pastor of the Tabernacle Baptist Church that he was elected president of General Missionary Baptist Convention of Georgia of which he served for twenty years.

Dr. Pinkston served as pastor during the unforgettable depression years. The church was able to keep going during these trying years.

Dr. Pinkston served until 1945. The indebtedness of the church was \$12,000.00 when Dr. Pinkston resigned.

After the resignation of Dr. Pinkston, the church paid the indebtedness before calling another minister.

#### E. The Life and Works of Rev. A. Leon Lowry

In February, 1946, the Rev. A. Leon Lowry, instructor of Church History at Morehouse College, Atlanta, Georgia, was called to the pastorate. The Reverend Mr. Lowry is a native of Georgia and he is a graduate of Morehouse College and Andover Newton Theological Seminary. He served as pastor of a church in Boston, Massachusetts before going to Morehouse College to teach.

The Church made many improvements under the leadership of the Rev. Mr. Lowry. The basement which had not been used was made serviceable, a Wurlitzer Pipe Organ, complete with chimes, vibra-harp and outside amplification was installed. A public address system was installed in the sanctuary. A new sidewalk was laid on the front, a new bulletin board was erected on the outside of the church.

In addition to this, new sanitary rooms for men and women were

located in the basement.

The Assembly Room in the basement was renovated and is now the C.T. Walker Chapel. The Sanctuary was beautifully redecorated, a new communion table purchased, a new Oasis-Main Drinking Fountain installed in the vestibule of the church, and the heating system was modernized.

The parsonage was beautified by the addition of cement porch and asbestos siding. A brick garage was built. The innovation of a Candle Light Communion Night Service on the First Sunday in December has drawn large attendance and much praise from the community at large.

The Youth Chorus was organized, the Ladies Usher Board, the Red Rose Matron's Auxiliary and the Emma Lou Stewart Chorus.

During the nine years of Rev. Mr. Lowery's pastorate, several men were added to the Trustee and Deacon Boards. During the administration of Rev. A. L. Lowry, the church averaged ten thousand dollars per year for a total of ninety thousand dollars. Over two hundred persons were added to the church.

Dr. Lowry served on many of the committees on community affairs. In September, 1955, the Reverend Lowry resigned to accept the pastorate of the Beulah Baptist Church of Tampa, Florida.

This is a sermon preached by the Reverend Mr. Lowry at the Beulah Baptist Church, Tampa, Florida.

#### NO CHARGE!

Some time ago I had a most interesting experience in connection with the annual meeting of the National Baptist Convention Incorporated. It was held in Philadelphia, Pennsylvania. Reservations had been made for me in the hotel where the official staff was housed. At the same time the hotel had dozens of athletes as guests. They were attending a special meeting also. So the hotel was rather full.

When I registered I was given my room assignment and the bell boy took me to it. When he opened the room and I walked in I knew a mistake had been made. I was in the bridal suite! I called down to the desk to tell the clerk a mistake had been made. He replied, "No. We are quite full. This is all we have for you. It's your room at no extra charge."

I had been told that there would be a special rate for the Convention delegates. I had already noticed on the door that this room was \$20.00 a night. So, for the first time in my life I spent a night in a bridal suite of a hotel--and without a bride--and at "no extra charge!"

All of us like to obtain things free. Often however, when we think we are getting something free we discover there is a cost attached. Almost daily I have come into desk circulars from various companies purporting to giving me something free. Once or twice I have not read these thoroughly and mailed in the card and found myself a few weeks later paying for something I thought I was getting free. On the surface these offers sound marvelous, but careful reading shows that there is nothing free offered at all--just an invitation to get in a club--it isn't true that there is nothing to buy.

Recently I received another "Free Offer." It read: "Are you looking for a New Home? Free." That certainly was most interesting. Imagine my chagrin when I observed that it was a folder prepared by a minister in which he quotes from the Bible about the "Heavenly Home." The folder reads: "Beautiful Homes to be Given Away in a Perfect City with 100% Pure Water Free. No light bills. Perpetual lighting. Everything New. Secure a contract today." It was very clever; except that it isn't quite true. The Heavenly Home is a gift of God, true; but you have to earn it through your faith and loyalty.

"No Charge."

I have known during the years of my ministry, several church members who acted as if church membership ought to have "no charge" attached.

Nearly half of those who belong to our evangelical or Protestant churches in the United States show no record of support. They are "free riders." They expect somebody else to pay for their ride. They refuse to accept their fights, somehow they justify their lack of such support. Only about 30% of those who call themselves church members manage to sacrifice one hour a week for Sunday School or to attend church regularly. A minister expressed a sense of frustration recently when he said: "What is wrong? I'd like to know what people's religion means to them. I preach to over 700 people on Sunday morning, but last Wednesday evening I had twenty



people present for a midweek Bible study. They are just not interested."

Is it that people are trying to get something for nothing?

Of course, the church really doesn't have any need for money. This church could do without financial campaigns, collections and other appeals, if. But it's a mighty big "IF."

Let me show you how we could do without taking any offerings at all. I am sure somebody would be interested. In the winter we would not need to use oil for heating. You would bring your own blankets and foot warmers with you. This will dispose of the heating bill.

Each member will take his turn playing the organ on Sunday, and some one else take turns directing the choir. That will eliminate the salaries of organist and choir director. Of course, the one who directs the choir must select the music, donate it, and call choir rehearsals. Also, you must buy your own hymn book and bring it with you to all services.

Every member must come to church on Saturday morning with a broom, a bucket, some water and a dust mop to keep his part of the building presentable. Then we will need no custodian. Of course, if you desire a drink of water while you are at church, be sure and bring your own thermos jug.

Whenever the building needs repairs you must bring your own materials and tools to remode.

Each member will have to spend some time working in the church office. Not only that, to provide bulletins you must buy the paper, the supplies, provide a printing press to make them possible. Each member will have to come a day or two to keep the membership records straight; compile the financial record of each department; change addresses, and accept other responsibilities in looking after a membership.

You do that and we will no longer need office help and equipment.

Each one of you must agree to spend at least a year as a missionary at your own expense on the foreign mission field. This will lower our church budget by five hundred dollars.

Also, each of you must take your turn preaching, arranging the worship service, and leading the services. You must conduct funerals; comfort the sorrowing; and take your turn performing marriages. Also, you must take your turn calling on members and prospects and visiting hospitals. At times, you



must help plan the program of the church and administer it. Do that and you can save the expense of having a minister.

Isn't this a great idea? Just picture men and women, boys and girls coming to church on Sunday with their heavy blankets and foot warmers to keep warm, carrying thermos jugs, brooms, dust mops, buckets, hammers and other tools, sheet music, hymn books, sermon manuscripts, candles for light, and a lot of other things.

Do you want it this way? Yet, there are churchmembers who receive all this I have mentioned---and never put a dime in the offering baskets. Don't you think it is about time you started tithing?

Just so! "No Charge"....There is a song written some years ago which suggested that "the best things in life are free." We will just accept the idea and give attention to another thought: the idea that we can do something without paying the price. We think there is no price tag attached to some things, only to discover that we can't come near paying the cost of our action.

You can't keep on gossiping without paying for it.

There was an article in the newspapers recently which recommended gossip--that it was good for a person. Of course, you can read lots of ridiculous things in the newspapers and magazines. The article was recommending harmless gossip. But when does gossip stop being harmless and become harmful? Perhaps gossip can start off as an innocent pastime, but it does not remain innocent. The good names of people have been destroyed with gossip. But the heaviest cost you have to pay for your gossip is the destruction of yourself.

I know some people--and so do you--whose word is generally doubted because they are known seldom to say anything good about other people. Haven't you heard the statement "I wouldn't believe what he says, if he said it on a stack of Bibles a mile high. He's always running other people down." Isn't it pathetic to be known as someone who does that?

Let me use a simple illustration. There's a general feeling abroad that preachers are not supposed to drink whiskey. I know of a young minister who vowed that he would never drink liquor of any kind and as far as I know he has kept his word, but one day a very nervous, upset young man came to see him in his office. He had apparently been drinking quite a bit, though not enough to be drunk. The minister's office was not too well ventilated, and when the young man left an hour later, the minister's office smelled like a brewery. (Mine often smells like smoking room after some person who smokes cigarette after cigarette leaves.) Not many minutes after this man left, one of the

ladies of the church came in to see the minister. She had something to complain about. He noticed she looked at him rather strangely, but he didn't think much about that because that is the way she usually looked at her minister.

A few days later the rumor was out. The minister was a liar and a hypocrite. He had stated that he would never defile his body by drinking liquor! By the time the rumor got back to the minister it was reported that the woman had burst into his office and caught him drinking, that he quickly tried to remove the bottle and the glass and hide them under his desk, and nearly spilled the contents of the glass on his clothes. Of course, most of the members knew him well enough to disregard such a rumor. But there are always those who want to believe the worst. They glory in such rumors.

I like the prayer of the Psalmist: it's a good one: "Keep watch at the door of my life." Psalm 141:3.

No one can keep up gossip habits without paying a huge price - one he can't afford to pay.

Another thing, you cannot keep on hating without paying for it. You may think you are free TO HATE, BUT YOU ARE NOT. It will cost you, and you can't afford to pay the price.

Dr. Walter Alvarez says that most of the ulcer patients who come to his office got that way from nerves. Usually they are filled with resentment of some kind. When they ask the doctor if a change of diet will help them, he tells them: "It's not what you're eating that makes you sick. It's what's eating you."

Dr. Robert J. McCracken tells about the college head who resigned the presidency after three years in this particular college. He did so in anger. This man was educated. He was brilliant. He could read books in several languages. He lectured before hundreds of teachers' institutes on how to educate young people. He had traveled all over the world. Still, he was miserable and went to an early grave—because he nursed a hatred.

Salt has been defined in this way: "It's what makes potatoes taste bad if you don't put it on." Friendship is the salt of life. It is what makes life taste bad if you don't put it on! If you want to live you must love.

There is an old Chinese proverb which says that we are best to ourselves when we are good to others. One of the secrets of a good and fruitful life is to forgive everybody everything every night before you go to bed. Friendship and love make life good when you have them.

Another foolish idea is this-that you can go on sinning without suffering for it. Sin has a price tag attached to it.

It is true, we no longer have the immoral conception of Job's three friends that all suffering is direct punishment from God for sins we have committed. Job's friends were sure that Job had done something terrible; that's why such terrible things were happening to him. The truth is-we have known people who were the salt of the earth, wonderful people, good people, yet who have suffered much. Their suffering was not the result of sin.

But after saying this I hasten to add: it is foolish to think you can go right on sinning against God without suffering the consequences. Paul understood it so well when he wrote: "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." "Don't kid yourself," Paul was saying; "this is a law-abiding universe."

If a person could go on doing all the things that are wrong and keep on getting by with it, I think I would lose faith in God and in this universe. If a man could break all the laws of health and still be healthy, I would think this was a crazy world. And if a man could break all of the moral laws and still be loved and trusted and respected, I would think there was something wrong with all that the prophets and Christ Jesus and God have said.

You are free to live as you please. You are free to choose the deeds you do. You are not free to choose the consequences. There's a price tag attached and eventually pay day comes and you will be demanded to pay the price. And you won't be able to afford it.

"No Charge." Of course, the freest thing in all the world is the Love of God. No charge. You cannot buy it. No amount of money can buy it. You cannot bribe God for it by doing something very special. It is free. God's love is free.

Perhaps you have visited the famous Yellowstone Park. Did you enter by the east entrance? Bishop Arthur J. Moore reminds us that when you enter by the east gate you will discover that the Yellowstone River follows the road turns the river turns. If the river changes its course the road does too. He says that is a picture of God's love-it never leaves you.

The love of God is the strongest force we know. You and I do not deserve it. But it is there. And it is free.

There's an old story that tells of a farmer who put a weather vane on his barn, and on the weather vane he had these

words: "God is love." His minister was out one day visiting him and noticed the weather vane. He was puzzled by it and said to the farmer: "Jim, you mean to say by that weather vane that God's love is as changeable as the wind?" The farmer shook his head and answered: "No. I mean that God is love which ever way the wind blows."

The freest thing in all the world is the Love of God.  
Amen.

#### F. The Life and Works of C. S. Hamilton

Charles S. Hamilton was born in Cedartown, Georgia and was raised in a small community, Powder Springs, Georgia. All of my elementary schooling was in that community and my high school work was completed at the Booker T. Washington High School, Atlanta, Georgia.

I am a graduate of Morehouse College and the Morehouse School of Religion and have done further study at Florida A. and M. University, Tallahassee, Florida. Presently, I am studying for the Masters Degree of Sacred Theology at the Interdenominational Theological Center, Atlanta, Georgia.

My father was a minister in the African Methodist Episcopal Church. He passed when I was about eighteen months old, so I went to live with my Maternal Grandparents, and they were all baptists so when I grew up, I too, joined the Baptist Church. In fact, it was the only church in the community.

I attended Morehouse College two years, 1943-45, then I enlisted in the United States Merchant Marines and stayed one year and came out of the Marines to go into the United States Army for eighteen months. Then I returned to Morehouse for the winter semester in 1948, and during the summer I went back into the Merchant Marines. After the summer of 1948 in the Merchant Marines, I returned to Morehouse and completed my

work toward the Bachelor of Arts Degree with a major in Sociology. In the fall of 1950 I entered the School of Religion and finished in 1953 with the Bachelor of Divinity Degree.

Some of the places I visited were London, England; Antwerp, Belgium; Le Havre, France; Genoa, Italy; Salineke, Greece; Athens, Greece; Kingston, Jamaica; San Fuego, Cuba; and Havana, Cuba. While serving in the army, I went out as far as Texas and Oklahoma and I have traveled all up and down the East Coast and the far West.

I served as associate minister at the First Baptist Church, LaGrange, Georgia and served briefly as pastor of the Woodward Baptist Church in Atlanta, and the Arbor Grove Baptist Church in LaGrange, Georgia before accepting the pastorate of the First Baptist Church in Thomasville, Georgia.

While serving as minister of the First Baptist Church, I taught school in the high school at Boston, Georgia and coached the girl's and boy's basketball teams. I served in that community from April, 1953 to June, 1956. At this time I accepted the call to become the minister of the Tabernacle Baptist Church, Augusta, Georgia. After accepting the call, plans were made and carried out to renovate the parsonage; the church was painted inside and outside; the dining room was furnished and necessary equipment for the kitchen was purchased. A new Grand Piano for the sanctuary was purchased and a beautification club was organized to help improve the church and its facilities.

New members were added to the church and the other members were received. A credit union was organized for the benefit of the members to help them save and whenever they need it to borrow also.

The church felt that there was a need to render a greater service to the sick, shut-in, and the aged in the community, so we started broadcasting our Sunday Morning Worship Service.

As the struggle for Civil Rights came more to the foreground, there were four persons, Mrs. Helen Harris and Mr. B. L. Dent in the Second Ward and Dr. R. S. Weston and C. S. Hamilton in the Fourth Ward, who ran for the Executive Democratic Committee of Richmond County and we were elected, and for the first time Negroes are serving on this committee.

In 1960 I was elected president, Augusta Chapter, of the National Association for the advancement of Colored People. Prior to becoming president of the NAACP, I served as president of the Augusta Council for Freedom which worked to desegregate the buses in the city. Since 1960 the Freedom push has been gaining momentum, the lunch counters, city auditorium, some of the parks and playgrounds, some of the hotels, and restaurants downtown have been desegregated. Presently, the schools are being desegregated. Most of the work in Augusta has been accomplished through negotiations rather than through demonstrations.

Many of the mass meetings are held in the Tabernacle Baptist Church because it is centrally located and it is a part of the struggle for Human Rights.

One of the areas which has been studied and stressed during the administration of the Reverend Mr. Hamilton has been that of Stewardship. Study courses have been conducted and there have been stewardship clinics which have helped to inform the members of their responsibility and the finance has more than doubled since 1956.

There is a quarterly newspaper called "The Messenger" which helps

to keep the members informed on the church's program.

I am including a sermon preached at the Tabernacle Baptist Church.

#### WHO AM I?

And I said, should such a man as I flee? And who is there that being as I am, would go into the temple to save his life. Nehemiah 6:11.

I read an article which stated Schopenhauer, the German philosopher was a disciple of gloom - one day while he was seated on a park bench one of the attendants asked him - Mr., who are? Who am I, he answered, I wish I knew.

At a National American Legion Convention some years ago there was a shell shocked victim led to the microphone. To the listeners all over the country he said, "will someone tell me who I am, I can't remember."

One of the finest illustrations of the ability to remember one's own identity is a man who lived twenty-four hundred years ago.

In a moment of crisis, he remembered and saved the nation, and became one of the heroes of the human race.

He is rightly called the bravest man of the Old Testament. His name was Nehemiah.

One day in the year 444 B.C. King Artaxerxes of Persia, ruler of the greatest empire in the world sat with his queen in the royal palace in Shushan.

As he received a cup from the cupbearer, the King noted the sad look on the face of the cupbearer. King Artaxerxes wanted to know his trouble. This was the condition.

A century and a half before this, you will remember, Nebuchadnezzar had broken down the walls of Jerusalem and carried Nehemiah's forefathers away to Babylon as captives. Then with the passing years, and the rise and fall of the empires, the mighty Babylonian had gone down before the mightier Persian Empire.

King Cyrus of Persia had decreed that the Jewish exiles might go back to the land of their father the tiny country of Judah. Many had returned but years later we find Nehemiah in the royal palace as Shushan.

Nehemiah told the story that some travelers from Judah had come through and brought information that the palace was still in ruin - The walls are still down and I am troubled. To them a wall meant security. The raiders could not over run this city when the wall was up.

The walls are down today - walls of Christianity, walls of church membership - walls of Deaconship. The churches know what is right but the wall of courage is down. The voice of the churches are muffled.

After Nehemiah told his story the King said, what do you want me to do? Nehemiah said, "I'd like to be granted permission to go back to Jerusalem, and I would like to get material enough to rebuild the walls of Zion. And then I will return to my King to serve him".

This request was granted. When Nehemiah came to Jerusalem he rallied the people and began the great work of rebuilding the walls of Zion.

But there are some who will oppose every forward step. In every institution and in every community, it seems, there are a few who always oppose any change, any forward step.

Sanballat, Tobiah, Geshem, opposed Nehemiah's program.

First they tried ridicule - As Nehemiah's stone mason tried to rebuild the walls, some stood around and said, "even if a fox would run against that wall it would knock it over". There are persons listening to me now who could be active but they had rather sit back and laugh at others stumbling, trying to do.

Then they tried a weapon more deadly than ridicule - They tried slander and gossip. They whispered around Nehemiah had ulterior motives for rebuilding the wall. He wants to be king.

It is true today if someone is faithful, he is getting something out of it. Person is faithful in church because of some kind of inside connection - slander and gossip is still used.

The opposition then tried force. Nehemiah was compelled to divide his workmen, arming one half of them with weapons to stand guard over the other half as they worked at the task of rebuilding the walls.

When these things failed, they then hired a renegade prophet to scare Nehemiah into the Holy of Holies, where it was not proper for a layman to go into. Nehemiah faced this issue by saying, "should such a man as I flee?". And who is there that being as I am would go into the Temple to save his life?



I will not go in. And the wall was finished.

Should such a man as I flee - that is the question today. The answer depends upon who you think you are.

Remember during World War II, when England was whipped to her knees, and Hitler was sure that the war was already won, offered discreditable terms of peace to England? Churchill said, "what sort of people does he think he is dealing with?". He said, "we will fight them until we are driven out of England and those who are left will cross the ocean and will fight them in Canada.

Should such a man as I flee? Well, it depends upon who you think you are.

Who are you? Each person must ask himself; who am I?

I enrolled in a class late last semester, and when I went to class, the instructor said, your number is 42. To him I am a number. To the lawyer, I am a client. To the taxi driver, I am a fare. To the train conductor, I am a passenger. To the telephone company, I am a listed number. To the grocer, I am a customer. To the Doctor, I am a patient. To the social worker, I am a case.

Who are you? There are two views we must examine.

The world says "what is man?" Man is nothing but a speck of scum infecting the epidermis of one of the minor planets.

Another answer the world gives in "man is nothing but a sick fly being taken for a ride on the gigantic wheel of the universe."

Here is another answer the world gives - man is an infant crying in the night, an infant crying for the light. And with no language but a cry.

The world says - "life is a tale told by an idiot, full of sound and fury. Signifying nothing."

If you accept the verdict of the world, why shouldn't you flee? "Peace at any cost is your motto."

"Eat, drink, and be merry for tomorrow you may die."

"Ring down the curtain, the farce is over."

"Ashes to ashes, dust to dust."

If you accept the verdict of the world, you will grab every bit of pleasure you can get out of life; squeeze the orange dry, and throw it away.

Eat, drink, and be merry, you are nothing but a beast or worm.

But who are you? The Christian answer is totally different. God said, "Let us make man in our image". God created you in His own image. You may deface the image of God by sin. You may be totally unaware of God in your life, but God will never forget that you are his child.

Who are you? The Psalmist walked out one night on a Judean hillside. As he looked up at the glory of the heaven, overawed by the immensity of his world, he cried out, "when I consider Thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou are mindful of him?" But then as he pondered, he said, "thou hast made him a little lower than the angels, and has crowned him with glory and honor."

Who are you? Let John, one of the greatest Christian who ever lived, answer that question.

"Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God - Beloved now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like Him; for we shall see Him as He is."

Remember who you are. You are a child of God, created in your Father's image. The prodigal son remembered and went home.

There is a beautiful story about the French Revolution I would like to relate for you at this time: The little son of King Louis XVI and Marie Antionette was captured in the early days of the Revolution, and was secured in one of the houses of the slums of Paris. The Revolutionist wanted to be sure that, if the Revolution failed this boy would never be worthy of being a king. They tempted him, but he would remind them that he was the son of a King, and there were some things a king's son couldn't do.

You are the sons and daughters of a King, and there are some things you cannot do.

Who am I? That is a good question. Sometimes in going through this world, people wonder who I am. They wonder who you are. I recall I was in grammar school as I was walking

to school one morning I caught a ride with a man and he said, who are you? I told him I was C. S. Hamilton but he still did not know me. I said, I am the grandson of Sam Weddington who lived on Sweetwater Creek in Cobb County. He said, Oh yes, I know Sam. I know who you are now.

For you to know me I must tell you something about my Father. He is good to me. He loves me. He cares for me. He controls the stars and the moon. He controls the sea and rivers.

Sometimes people will accept you on your family background and what the family owns.

My father is rich in houses and land. He holdeth the wealth of the world in his hand, of rubies and diamonds, of silver and gold, His coffers are full, he has riches untold.

Let me tell you something about my older brother. My Father's own son, the Saviour from sin, once wondered O'er earth as the poorest of men; but now He is reigning forever on high and will give me a home in heaven by and by.

Let me tell you something about me.

"I once was an outcast stranger on earth, a sinner by choice, an alien by birth, but I've been adopted, my name written down: an heir to a mansion, a robe and a crown."

I look over this earthly scene and life seems so drab many people do not even have a home to live in but I say a tent or a cottage, why should I care? They're building a palace for me over there; though exiled from home, yet still I may sing; All glory to God. Do you want to know who I am? I am a child of the King.

## CHAPTER IV

### MEMBERSHIP ANALYSIS

Tabernacle Baptist Church was organized in 1885 with three hundred and ten members, and it grew to a membership of over seventeen hundred members during the peak of Dr. Walker's ministry. The written records of the church are few, therefore much of the information has been secured from older members.

The Tabernacle Baptist Church was able to move from the eleven hundred block of Green Street to the present location without the loss of many members. The present auditorium is large enough to seat seventeen hundred members. During the life time of Dr. Walker, he was able to fill the main auditorium and have some folding doors opened to accommodate the over-flow crowd.

Since the death of Dr. Walker there has been a steady decline in the membership until it had reached about two hundred members. Now the membership has started to increase again.

There are various reasons for the decline. Negroes have left Augusta and Richmond County and moved East. Other churches have been built to compete with Tabernacle and the persons who have been moving into the city, from the country, have been afraid to join a large church. They have moved into the city and found a neighborhood

Church to join or they have allowed their membership to remain "back at the old home Church."

This trend of the decline in membership might have started earlier except for the fact the Rev. M. Walker was a minister of unusual ability.

Dr. Kincheloe pointed out in an article "Major Reactions of City Churches," "how the difference in racial and cultural groups make a difference in the process of assimilation and in the way in which churches react."<sup>1</sup> Over the years Tabernacle has achieved a name, "big-folk's church", which has been hard to live down. Therefore the people from the rural area always felt too small to attend Tabernacle.

Dr. Walker's unusual abilities as a singer, preacher and financier kept the church going as long as he was physically able to do so; but from the time of his death and burial many members died and were spiritually buried with him. Even today former members die and we never know they had been members here until time for the funeral.

Dr. Floyd struggled with a declining membership, and a heavy indebtedness. His successor Dr. Thompson worked very faithfully on this indebtedness and a membership which continued to decline. In the "Messenger," December, 1928, there were only 285 members who paid so this will give an idea concerning the numerical strength at that time. The Reverend Mr. Pinkston came during the years of depression and managed to keep the church doors open until there was

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<sup>1</sup>Samuel C. Kincheloe, "Major Reactions of City Churches," Paper.

more money in circulation.

Unfortunately, by the time there was more money in circulation around 1942-1943 the "Jacksonite" and "Ramracker" spirit had entered the church again. From this time on there were squabbles and finally a fight which drove many persons away from the church.

One group was anti-Pinkston and the other supported him with all their might. After the incident, the fight on a Sunday morning in which a lady was injured and eventually died from a blow she received while one of the officers of the church was hitting at the minister with a black jack, the minister Dr. Pinkston resigned in 1945 to accept the Travelers Rest Baptist Church in Atlanta, Georgia.

The Church worked to pay off the indebtedness and then called the Reverend A. Leon Lowry to the pastorate of the church.

When the Reverend Mr. Lowry came the church was still divided and there were still strong feelings toward each group. For nine years the Reverend Mr. Lowry worked to mold the factions into a united church. By the time Reverend Lowry resigned, September 1955, the church was making rapid progress.

The Reverend Charles S. Hamilton was called to the pastorate of the Tabernacle Baptist Church in May of 1956 and he accepted the call in June. There were three hundred and eighty-two names on the official church roll. One hundred of that number were financially delinquent; but usually when the church is without a pastor many persons do not pay.

During the six years period from 1956-1962, 253 persons joined the church. Out of the 253 persons who joined the church at the end of 1962, 154 persons were still active, 35 are delinquents, (they do not attend, do not pay and they are not sick), 63 have moved to other places, three have been given letters to join elsewhere and one is deceased. There were 60% of those who joined during this seven year period who were still active at the end of 1962.

During the same period from 1956-1962 the net gain in membership was 87. The gross accession for the same period of time was 253. So the net gain was 34% of the gross accession.

At the close of the year 1963 the membership was five hundred and twenty.

To look at our membership by families, we find there are one hundred and seventy-eight homes with only one person from that home a member of the church. There are eighty-two homes with two persons members of the church. There are forty-one homes with three persons who are members of the church. There are five homes with five persons who are members of the church and there is one home with seven persons members of Tabernacle Baptist Church.

There are sixteen children in the membership from broken homes, and there are twenty-one homes or thirty-six children where the children are members of Tabernacle while the parents are members of other Baptist churches.

The membership of persons in various organizations were checked and out of five hundred members on the official church roll, there

TABLE I

NEW MEMBERS' RECORD TABLE OF THE TABERNACLE BAPTIST CHURCH FROM 1956-1962






Year	Number Joined	Number Active at End of 1962	Delinquent	Left Town	Given Letter	Deceased
1956	20	8	1	10	1	
1957	67	26	15	25		1
1958	58	34	7	15	2	
1959	32	25	3	4		
1960	17	7	8	2		
1961	34	29	1	4		
1962	28	25		3		
Totals	753	154	35	63	3	1



# CHART I

[illegible]

Gross accessions 253

Loss by death	65	
Delinquent	35	
Loss by transfer	3	
Loss unaccounted for	63	
Net gain	87	

were only one hundred and sixty-five different persons in all the organizations and auxiliaries in the church. Many members belong to five and six organizations while the majority of the members were not active in any organization.

The largest group of professional persons in the membership is the teacher group. Approximately 9% of the members are teachers. The nurses are 3% of the membership. The postal workers, clerical workers, Insurance personnel and government employees are 7% of the membership. Those persons who are under twenty-one years of age are 21% of the membership. The sick and shut-in list is 8% of the membership. The housewives will number about 7% of the membership and in the non-skilled labor force 45% of the membership.

Those persons who serve as president or chairman of different groups for at least one year are considered as leaders in our church. There are twenty-two persons who hold one position while seventeen persons hold two positions and there were eleven persons who hold three positions.

The age of the membership is shown on table 2 . It should be pointed out that over 10% of the membership is over 65 years of age. The leadership median age is 45 while the leadership median age for the male members is 48 and the female leadership age is 42. The median age for the entire membership is 36 years of age. For comparative purpose for the membership the median age is 36.10, the mode age is 35.61 and the mean age is 35.61.

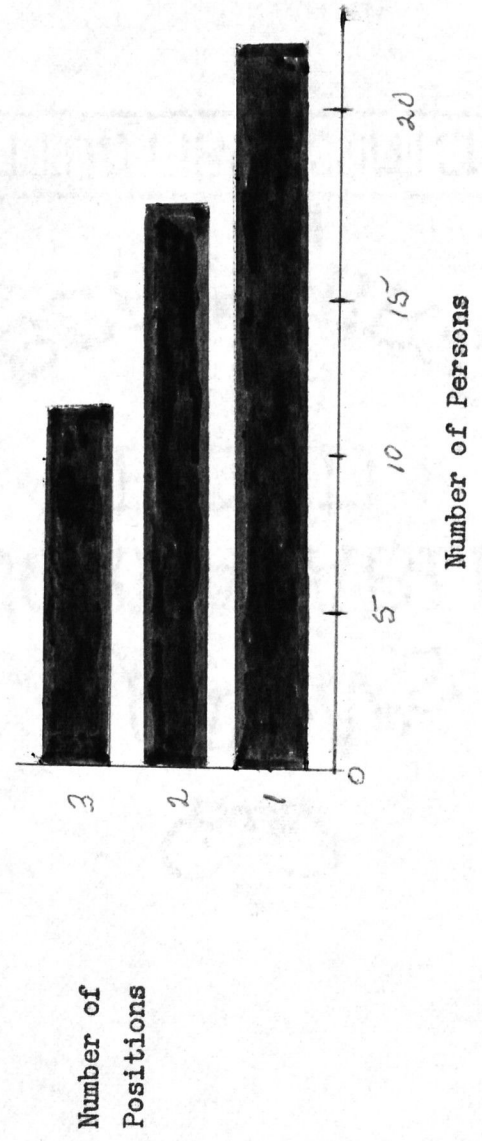
The membership of Tabernacle include people from all walks of life. It is a mass church. There is 40% of the membership in

the age bracket from 35-54 years of age. This would indicate that the church is moving in the area of becoming a middle age church. It has been pointed out that 10% of the membership is past sixty-five years of age so a good program for the golden age group should be instituted as well as a program to attract the young people.

TABLE 2  
AGE-SEX DISTRIBUTION OF THE TABERNACLE BAPTIST CHURCH 1962

Total Membership 520				
Class Interval (Age)	Male	Per Cent	Female	Per Cent
5 - 9	10	1.9	5	1.0
10 - 14	17	3.3	30	5.8
15 - 19	32	6.2	25	4.8
20 - 24	20	3.9	18	3.3
25 - 34	25	4.8	32	6.2
35 - 44	47	9.0	63	12.1
45 - 54	38	7.3	64	12.3
55 - 64	16	3.1	23	4.4
65 +	18	3.5	37	7.1
Totals	223	43	297	57

CHART 2  
LEADERSHIP PER PERSON CHART 1962



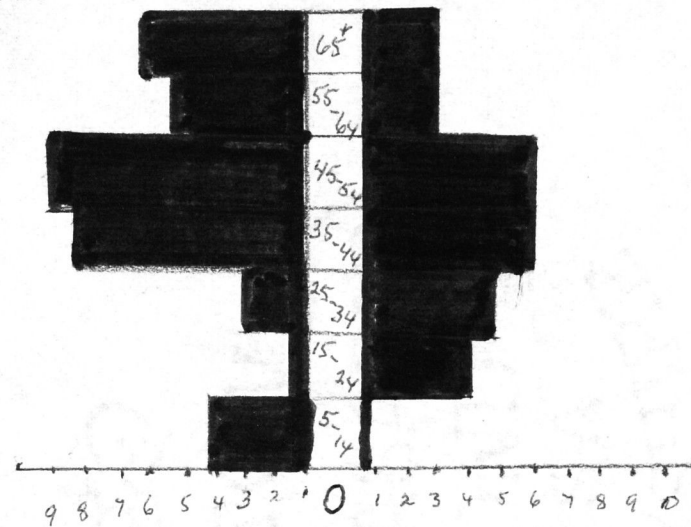
TABERNACLE BAPTIST CHURCH

# CHART 3

## LEADERSHIP AGE 1962 TABERNACLE BAPTIST CHURCH

Male

Female



Total Number of  
Male - 29

Total Number of  
Female - 21

## CHAPTER V

### FINANCIAL ANALYSIS

The Tabernacle Baptist Church grew rapidly during the lifetime of Dr. Walker. The Tabernacle membership was large but the financial assistance given per member was low. Often times when the finance was needed to accomplish an objective, Dr. Walker would do two things in order that he might be successful. He would put on a financial effort among the members and he would go north to solicit funds. He would raise more money many times on his trip than the entire membership would raise at home. For an example, Mr. John D. Rockefeller, Sr. gave him ten thousand dollars at one time. Many others gave generously toward the construction of the present church edifice. There are two marble tablets in the vestibule upon which is inscribed the names of persons who gave from twenty-five to five hundred dollars toward the construction of the building.

To say how much the present structure cost is almost impossible. The members brought bricks from work and left them at the church site; others would stop by and work until dark, and still others would donate days of work.

The church is a three story building with a seating capacity in the main auditorium for two thousand persons providing all available

space for pews is used. At the present time the church is furnished to seat about fifteen hundred persons. In addition to the seating space of the main auditorium, there are three other rooms which will seat over four hundred persons.

On the front of the church there are two offices. One is used by a doctor and the other is used for Voter Registration Office .

The pastor's office and Sunday School rooms are located on the second floor behind the main auditorium. The church is now in the process of installing a kindergarten underneath the Sunday School rooms and pastor's study on the first floor. The dining room is located underneath the main auditorium, as is the C. T. Walker Memorial Chapel and the Music Room.

The church is very spacious, with a huge amount of material put into the building. The walls are twenty-four inches thick. Actually there are three stories to the building, but very little use is made of the third floor. In the original plan the church was to have had a sewing room and a cooking school and other schools to train the members to do certain jobs.

The overhead expense is very high on the church. Coal is still used in the furnace and the lighting system is old. In fact, the church needs renovation from top to bottom.

The earlier system of financing the church was more from "other" sources rather than from the members themselves. The ministers, who succeeded Dr. Walker, were not able to get people to donate money as did Dr. Walker from the beginning of the church until his death.



Therefore, Dr. Thompson and Dr. Pinkston were heavily pressed to raise their own salaries. After Dr. Pinkston resigned, the church paid off its indebtedness before calling Dr. Lowery.

It was under his administration that the church really began to pay its own way. The major financial effort consisted of a fall and spring rally. In 1956, the system was an annual Spring and Fall Rally for the Church. The church would average about eight hundred dollars per rally. The church members saw the need of more finance for the church, and made a feeble effort for each member to pay an extra dollar per month. This soon faded out.

When the extra dollar program faded, the church started a pledge-tithing program. Tithing was out of the question for immediate use. The church examined its giving habit and discovered that the average member was not giving as much as five cents out of the dollar, and if each member would give five cents out of each dollar, his giving would almost double.

The first year, 1957, ninety persons pledged \$5,325.00. Our finance increased by \$1,709.91.

In 1958, one hundred and eighty-three pledged \$11,362.00. That year, there was an increase of \$7,480.49 over the previous year.

In 1959, there were two hundred and forty-three persons who pledged \$14,789.90 and there was an increase of \$496.68 over the previous year.

In 1960, there were two hundred and seventy-three persons who pledged \$15,862.25. There was a decrease of \$71.93 in finance.

In 1961, there were three hundred and eight persons who pledged \$16,742.00. There was an increase of \$674.20.

In 1962, there were three hundred and forty-three persons who pledged \$17,648.00. There was an increase in the total amount given by those who pledged, yet there was a decrease of \$452.65 in the total budget. In 1962 the pay scale for the teachers changed. The teachers had been on a ten month salary scale, and it was changed to twelve months so the last three months of the year the teachers' salary was less. Therefore, their contributions were less. So in each year except 1962 the total income increased.

Emphasis was put on regular and proportionate giving. The members were urged to give as they received their checks. If they were paid once per month, they were urged to give once per month.

The idea of giving God his proportion first has helped in the financial program.

In September, 1962, a Tithing Stewardship Campaign was conducted, and there were twelve persons who started to tithe.

The theme for 1963 is "Man Must Give To Live." The emphasis for the year is tithing and stewardship.

The church program has continued the rally system in view of the fact that only half of the members have pledged the past two years.

The church program for the past six years has been geared mostly to church improvements, with increasing emphasis on education and mission.

In 1956, \$3,500.00 improvements made on the parsonage.

In 1957, the outside of the church was painted at a cost of \$3,500.00.

In 1958, the inside of the church was painted for \$3,500.00. The dining room was furnished and the basement of the church was completed at a cost of \$1,700.00.

In 1959, the church was air-conditioned at a cost of \$10,700.00.

In 1960, general improvements were made on the towers which were leaking. About \$1,700.00 was spent on the towers and the rooms which needed painting because of leaks.

In 1961, there were improvements made on the building to reinforce a connecting joint which had slipped. The cost was over seven hundred dollars.

In 1962 there was a piano purchased for \$3,800.00.

The things which have been listed were some of the major items which have been purchased out of the finance raised.

In order to get a more accurate picture of our finance and what the individual members were doing certain professions were examined as a group.

In 1962 there were forty-six teachers that made about nine per cent of the membership. The teacher group represents some of the highest salaried people in the Church yet they gave about  $8\frac{1}{2}$  % of the finance.

The nurses are 3% of the membership and they gave 4% of the finance.

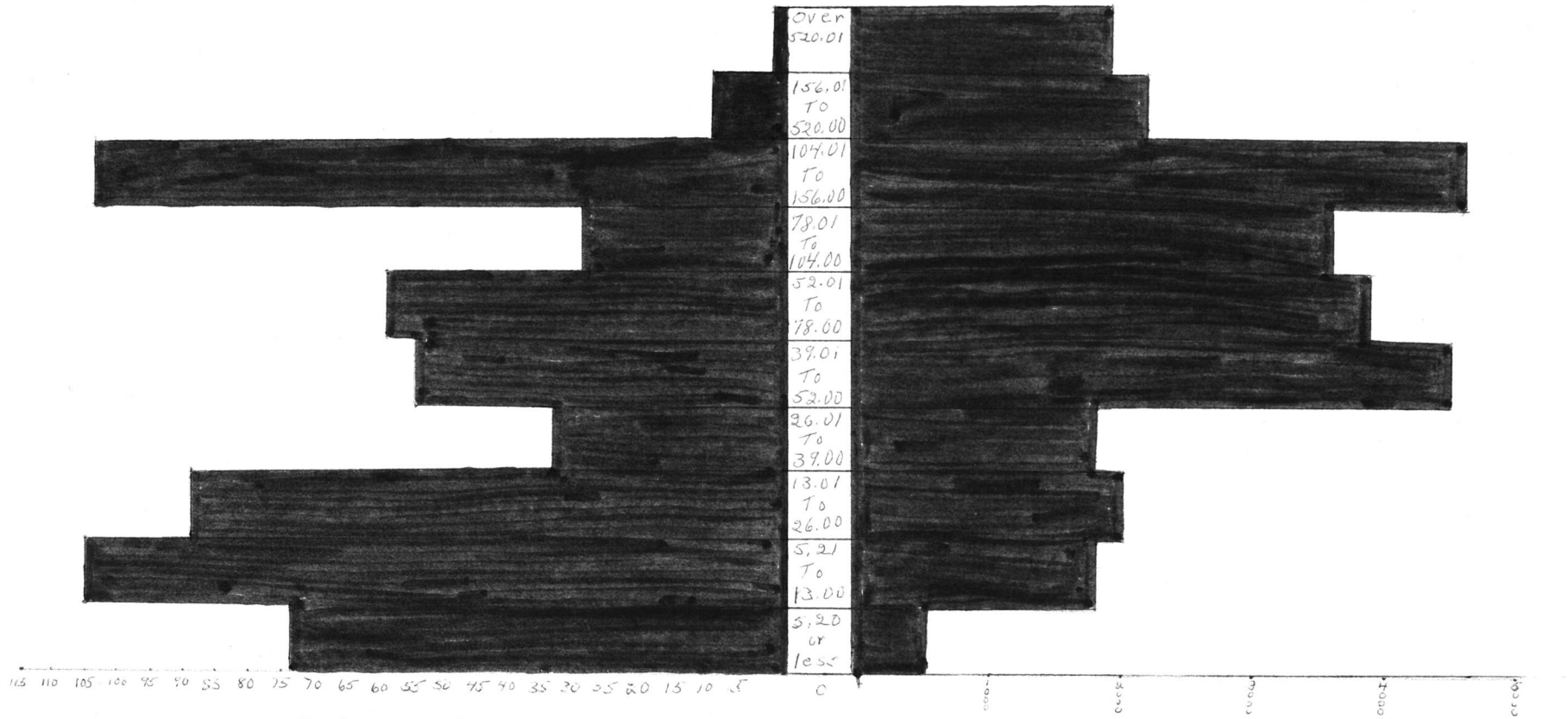
To make a further check on the giving record of the church, Deacons and Trustees records were examined. The Deacons are 4% of the membership and they gave 6% of the finance.

The ten largest contributors gave 12% of the finance while they were only 1.9% of the membership. The twenty largest contributors gave 15% of the finance while they were only 4% of the membership.

It was noted that the person who is more active in the different organizations also contribute more consistently.

# CHART 3

## NUMBER AND AMOUNT OF PLEDGES 1963 TABERNACLE BAPTIST CHURCH



Number of Pledges

Amount of Finance

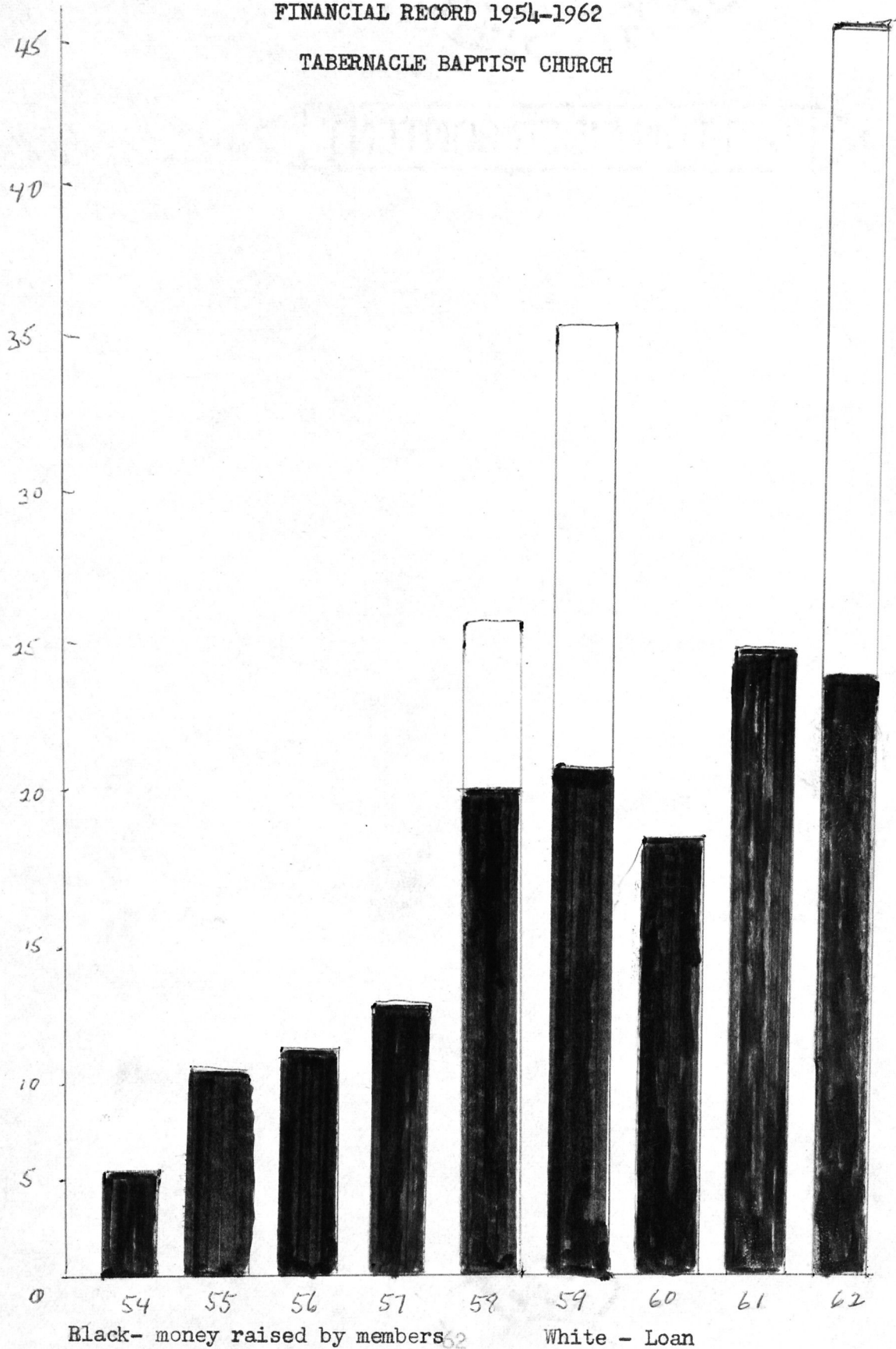
Total Pledges 520

Total Budget \$28,534.40

CHART 5

FINANCIAL RECORD 1954-1962

TABERNACLE BAPTIST CHURCH



Black- money raised by members

White - Loan

## CHAPTER VI

### TABERNACLE BAPTIST CHURCH AND COMMUNITY

The Tabernacle Baptist Church is located in an area of small businesses, schools, and from middle to lower class housing. There are within an area eight blocks square, at least twenty churches of different denominations with two-thirds of the churches Baptist. There is a Catholic, Presbyterian, Church of God, Methodist, Daddy Graces' House of Prayer and fifteen Baptist churches.

The question is being asked now, what is the future of a church like Tabernacle Baptist Church in the kind of community in which it is located?

The church is a large three story building covering three-fourths of a city block. It is looked upon as a big city church even though the membership is about five hundred. Over the years, Tabernacle has been the church in which most of the large mass meetings have been held. On New Year's Day, the Lincoln League has its Emancipation Day Celebration each year. During the political campaigns many of the candidates appear at Tabernacle. A majority of the mass meetings for Civil Rights have been held here.

There is very little competition among the churches now. In the early days of Tabernacle, the competition between Tabernacle and Central was one of the motivating factors. There has been steps made toward cooperation between the two churches by worshipping together

for the Watch Night Service and Early Easter Sun Rise Service, however, very few of the members attend. Both churches still have revivals at the same time but if they were months apart the members still would not attend. The churches are within a block of each other yet they are as far apart as Southern Baptist and National Baptist.

Another church which is located in the immediate vicinity is Good Hope Baptist Church. It is also a daughter of Central and it also has a tendency not to fellowship with Tabernacle nor Central. When the idea of the churches coming together for special services was first presented, Good Hope was one of the churches but after two services the pastor withdrew.

The Saint Mary's Episcopal is located a block and a half from Tabernacle. The minister of Saint Mary's Episcopal Church is very active in the Civil Rights Movement and his members and those of Tabernacle are often brought together.

The leading Baptist churches in the city for years were Springfield, Thankful, Macedonia, Tabernacle and Antioch. The trend in the last four years have been Tabernacle, Thankful has taken on new life, Mount Calvary, Mount Zion and Beulah Grove. Macedonia has been on a stand still and the minister at Antioch had aged so it had lost some of its momentum. The younger churches and the community churches have been the churches which are growing.

The leading Methodist churches are Bethel African Methodist Episcopal Church, Trinity Christian Methodist Church and the William Memorial Christian Methodist Church. The Prayer House founded by



Bishop C. M. "Daddy" Grace is very strong in this community also.

The Immaculate Conception Catholic Church has made a steady gain on the Protestant churches through the Catholic School. It has gained membership even though it has been on a segregated basis here in Augusta.

The Tabernacle Baptist Church supports faithfully the work of the conventions. It contributes to Morehouse College, the United Fund, the Heart Fund, Christmas Seal Drive, Easter Seal Drive, and many other worthy causes. It is now purchasing a life membership in the National Association for the Advancement of Colored People.

There is a fund included in the budget called "Poor Saint" offering especially for the older members to help them particularly during the Christmas season.

The budget committee is now in the process of bringing our budget in line in order to give as much for education and mission as it does for operational expense.

Here are some comments from people who have known the church and some who are new members:

Comments of ministers who know the church;

The church has occupied a position of leadership, and I feel it will continue to do so. It is taking on new life and there are persons who are definitely committed to the Christian task.

I feel that the work of the church is moving out into the community. It is giving youngsters opportunities, and it now recognizes its responsibility as a church and as a leader of churches.

Comment of non-member who lives in the city:

I have only heard favorable comments about Tabernacle and especially so since the church started broadcasting its services on Sunday morning. The service is very helpful to me when I am not able to go to my own church.

Comment of a new member who is not too active:

I feel that it is going along good. I listen to the sermon on Sunday mornings, because I am not able to attend. This should be continued. The church needs a Ward Leader to contact members who cannot attend.

Comment of a long time active member:

I think the church is fine now if the enthusiasm can be built up as needed. We are still in a state of apathy. The broadcasts, by all means, should be continued. If we cannot get a sponsor, the church should keep it up. The financial program is going fine with these series of sermons on stewardship. It struck home even more than you think for more than finances.

The community has looked to this church for leadership over the years. It has served as headquarters for the Polio Knock-Out days and other civic activities of the community.

It has been previously mentioned about the churches dividing and they are continuing to divide. Since the split at Tabernacle and Central there hasn't been any mention in the history of the churches of their coming together as one church. From the information gathered from the members it is noteworthy that none of the splits were over doctrine or theology.

These Baptist churches have survived but they have done so by sacrificing the real Christian work. In many of our Baptist Churches the ministers are not well trained nor are they paid a decent salary. Usually the church work is a week-end affair which at its best might be a "weak end" affair.

The question which would be of importance to the average person would be why join the Tabernacle Baptist Church rather than another church.

1. Tabernacle Baptist Church is centrally located.
2. It has sufficient parking area.
3. It is an established church and it is well known throughout the country.
4. It has a well rounded program including young people and children, a combination Nursery and Kindergarten.
5. It has a Credit Union to assist members in financial distress.
6. It represents in the Conventions and it supports secular and Christian education. It also supports home and foreign mission.
7. The minister at Tabernacle gives full time to the pastorate of the membership.
8. It has a well trained staff including minister, organists and staff personnel.
9. The Church program is a seven day per week program.
10. The Church takes care of its sick and shut-in members. They are carried Communion monthly and they are assisted financially also when in need.
11. The Church is interested in the members from the cradle to the grave. Where he lives, where he works, how he is treated is part of the overall program of the church. The church does more than preaches "pie in the sky" and by and by but it is involved in the Civil Rights struggle.
12. The worship services at Tabernacle is not long drawn out. It usually runs from one hour to an hour and thirty minutes on Communion Sundays.
13. It is a Church which follows leadership. Usually what the minister and officers work out for the Church, it is carried out.
14. It has a teaching program, and it offers training in leadership for Church and community activities.

15. The Church is exposed to the preaching of the whole Gospel.
16. Tabernacle is looked on as an example of Church life and Christian living by the people who live within its environs.
17. The persons who join the Church would receive a certain type of Christian prestige they would not receive from any other church. This in itself will open doors to them in the community which otherwise might be closed. For example, Credit is more easily attained by Tabernacle than could be obtained by some of the lesser known churches and many trustworthy positions are more easily obtained by members of Tabernacle than some lesser known churches.

To summarize what Tabernacle means to the city in the way of Church life it may be expressed in this manner: "In the Christian life it is what a trademark would be to any good product to the public.

The city looks on Tabernacle as a type of pace setter in the church field. The Baptist Churches look to it for leadership. When a new program or a new project is tried usually Tabernacle will be the leader. Probably Tabernacle has had better trained leaders than most of the other churches so this has added to its role as a leader in the Church Field.

## CHAPTER VII

### SUMMARY

The Tabernacle Baptist Church is located in the City of Augusta, Georgia. Augusta is located in the Eastern section of the state at the line of Georgia and South Carolina on the Savannah River.

The population of the city is seventy-two thousand and the Negro population is twenty-eight thousand. There are three wards in the city which are populated predominantly by Negroes. They are the second, third and fourth wards. The Tabernacle Baptist Church is located in the fourth ward.

The Tabernacle Baptist Church began with some of the members of the Central Baptist Church who became dissatisfied with the way the church was going under the leadership of the Rev. Henry Jackson. After struggling for a while the members were organized as the Beulah Baptist Church which was later changed to the Tabernacle Baptist Church.

Immediately after the organization, plans were made to build a church and by the end of the year it was organized, the church was completed. The building was large enough to seat eight hundred persons. The church continued to grow because people from the nearby towns were moving to Augusta.

There was a keen rivalry between Central and Tabernacle. This competition made the members do more than they would have done ordinarily.

The competition and the large influx of Negroes kept the church stable until the end of World War I.

By 1891 Tabernacle was one of the outstanding churches in the Nation and it is stated in the Church History that Dr. Walker was given a Trip to Europe that year.

The Church continued to grow under favorable conditions. Dr. Walker's fame as an Evangelist was growing. In 1899, he resigned to accept the pastorate of the Mount Olivet Baptist Church in New York City. He stayed in New York until 1901 and in June he returned to the pastorate of the Tabernacle Baptist Church.

Dr. Walker was able to take up where he left off in 1899 and the church maintained its growth.

Shortly after Dr. Walker's return, the plans were drawn to build the present structure. Progress was made until material became too costly to buy to complete the job. To further complicate matters Dr. Walker's health failed and he died shortly after the end of World War One.

From the time of Dr. Walker's death until the early forties, times were hard. The church had to struggle with heavy indebtedness and hard times. As soon as the economic condition eased some, internal conflict arose and the church had to struggle to get along. Since 1946, the economic conditions have eased and the internal conflict is getting better so the church can soon reach its potential as a church in the community.

It has been pointed out earlier some of the factors and forces which led to the rise and decline of the Tabernacle Baptist Church.

Some of the favorable forces and factors after the split were Dr. Walker's magnetic appeal as a minister of the gospel, there was a friendly atmosphere between the races and whites actually helped to build the church and some even attended the worship services. The Social Gospel Movement was one of the new forces making its impact on the church world. Negroes moved into the city. The church was centrally located and it was easy to reach. The city was not over churchd. There were few trained men in the area. When the population began to shift the church moved to a new location. During the time of the building of the church, labor was cheap and many of the members brought bricks and others donated their service. The influence of the outstanding people who visited the church also helped the church. The competition among the churches of the city helped in the growth of Tabernacle. The church was almost completely reorganized and the procedure of a rotating chairman of the Deacon Board was changed to electing the chairman annually. The addition of new men on the Board of Deacons and Trustees have helped in its second growth. A new program of stewardship and Christian responsibility has added much to the church. Even the color scheme in the church has been made more cheerful. Improvement has been made in the building itself and new organizations have been started to help the members financially.

Some of the negative factors and forces were: the lack of sound program of Stewardship. The members were not taught what it means to be a Christian. The members were allowed to support the

church by emotion rather than to shoulder their responsibility.

Even the building of the new Church, the present building, is much too large for a city the size of Augusta. There is too much wasted space and it is not built so most of the space can be used.

The heavy indebtedness of the church drove some of the members away. If the insurance companies had not cut their bills in half the church would still be paying on the indebtedness of the church.

The economic condition of the country worked against the completing of the structure. The depression hit the country and the members did not have money to buy food so the church was left out completely.

After the struggle during the depression years the minister at that time, Dr. Pinkston, had internal conflict with the church and many of the members who had not left under the strain of the depression left during the struggle between the factions which developed.

Following the call of the Reverend Lowry, the church began to progress. His task was hard because he could not take sides with either faction. Everything went along until Dr. Lowry married one of the members so at best he became identified with one side. Usually when a minister marries while serving a parish his job becomes just a little harder and this was true of his case.

The racial lines were still holding fast throughout the pastorate of Dr. Lowry even though the Supreme Court's Decision on the School



Case of 1954 had been given a year and a half before Dr. Lowry left. What little communication had been done in the city Dr. Lowry was a part of that group.

The church took on new life with the new minister but the whole atmosphere was ultra conservative. The old members were suspicious of the young members and it took at least two years before the church actually got moving under the new administration.

This is the story of the Tabernacle Baptist Church. It was born amid confusion in a segregated city in the South. The Negroes have their church and the whites have theirs, yet both serve the same God but they cannot serve God together.

Tabernacle was able to locate in an ideal location from the beginning and when the population shifted the church was able to move into another growing section.

Race relation was not of major concern in the early days of the church but by the time the racial lines crystallized the church had almost developed to the point it could support itself. The question of race has had great influence on the churches in Augusta. Augusta as a city is conservative and the churches are more conservative.

The economic factor has also shaped the forces which operated on the Religious Institutions. The two wars greatly influenced the thinking in and around Richmond County. The Supreme Court Decision of recent years have helped to focus attention on the inequality which exists in the city and it has caused the religious institutions

to at least become concerned. These are some of the factors and forces which have been operating to help to shape and make the Church what it is. The words stated by Dr. Harry V. Richardson in his book Dark Glory may be words of warning to the city churches as they were to the rural church.

The race problem as it exists in the rural South is immoral and unChristian. It is an open challenge to rural Christian forces that neither the white church nor the colored church can avoid. The white church cannot justifiably ignore it, the Negro church cannot afford to. Betterment in race relations as they exist in the rural South today is an imperative as far as the church is concerned.<sup>1</sup>

The same is true of the city churches. No longer will the church continue to be the force in the lives of the members if it cannot speak in terms of real brotherhood.

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<sup>1</sup>Harry V. Richardson, Dark Glory. Friendship Press, 1947, p. 165.

## CHAPTER VIII

### RECOMMENDATIONS

The overall picture of the church has been presented and now a look into the future is being made. The financial picture has been presented along with the spiritual role the church assumes in the community. And now to really get down to what can be done to make it a more effective church we must turn back to the words of Paul: ... "ye shall be my witness."

We read in the book of Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem and in all Judea and Samaria and to the ends of the earth." We are told over and over that the New Testament Church was a witnessing church. The disciples spoke of themselves as witnesses.

Their idea of witnessing was different from what we mean when we speak of witnessing. One reference to witnessing is usually the size and newness of the building or the size of the congregation or the popularity of a particular program. Jesus said, "you shall be my witness." One man in referring to this said, "do not forget that he washed his disciples feet and taught that the greatest among you must be the servant of all."

The idea of Christian witnessing in the early church was to care for people regardless of their station in life, rich or poor,

talented or handicapped. People lost in the crowd were the concern of the early church. The early church used its time, money and its prayers to aid people all over the world. The early church was concerned with doing more than just keeping its doors open. They were concerned about others.

The question is now asked what is the church? Victor Obenhaus in his book, The Responsible Christian says:

The church is among other things, a fellowship. It is a fellowship of those who seek to give their first loyalty to God as we know him in Jesus Christ."<sup>1</sup>

H. Richard Niebuhr points out, in speaking of the church and Christianity that:

The summum bonum which this faith sets before man is nothing less than the eternal harmony of life, in which each individual can realize the full potential of an eternal life in self sacrificing donation to the beloved community of the father and all brethren.<sup>2</sup>

The Christian church actually started out with the assumption that all men are children of the same father based upon the idea of Jesus' reference to God by saying Our Father. The church is an organization and a fellowship held together by a common commitment.

The institution of the church has in the past existed primarily to serve its own ends rather than the original purpose of the church.

<sup>1</sup>Victor Obenhaus, The Responsible Christian, (Chicago, The University of Chicago Press, 1957), p. 21

<sup>2</sup>H. Richard Niebuhr, The Social Sources of Denominationalism (New York, Merihian Book Incorporated, 1957), p. 279.

Mr. Obenhaus pointed this out by stating:

The simple fact is that fellowship which take on organizational form seeks to become exclusive and to serve their own ends forgetting the original purpose of their founders.<sup>1</sup>

This is not pointed out as a fault of the organization nor the institution but it means they must constantly search for more effective ways of presenting the basic truths.

H. Richard Niebuhr points out in his book, The Social Sources of Denominationalism that:

The purpose of Christianity is not the foundation of an ecclesiastical institution or the proclamation of a metaphysical creed, though it seeks the formation of a divine society and presupposes the metaphysics of a Christlike God.<sup>2</sup>

Actually for the church to be effective it must put first things first. The primary work of the church is to give us direction in a world that is similar to a crossword puzzle.

Dr. Kinchloe states that: "The duty of the church is to 'give us our bearing.'"

He further states that:

"In historic religious language, salvation."<sup>3</sup>

Jesus said, "I am the way, the truth, and the life." Jesus is thought of as the door, the way in.

<sup>1</sup>Obenhaus, Loc. cit., p. 22.

<sup>2</sup>H. Richard Niebuhr, The Social Sources of Denominationalism (New York, Merihian Book Incorporation, 1957), p. 278.

<sup>3</sup>Kinchloe, p. 140.

It is the primary work of Christian churches everywhere to bring salvation to human beings by giving them Christian attitudes toward the world and their fellows - in terms of friendship, service, and love, as taught and lived by Jesus Christ - and allegiance to the highest social values and thus to God.<sup>1</sup>

1. Our first recommendation is that Tabernacle and churches like Tabernacle must rediscover the real purpose of their existence. These churches are to care for people regardless of their station in life and these churches are to use their time, money and prayers in carrying the gospel throughout the world. These churches must seek the salvation of all mankind.
2. After carefully studying the budget and giving habits of the members, it is recommended that a program of stewardship study be taught to the membership. This type program can be set up to run for six or eight weeks at the time. In our church this type program was set up to be studied during our weekly adult prayer hour. The textbook, Stewardship Enriches Life, by C. W. Hatch was used. Each week a different organization or auxiliary was used to discuss a chapter with the pastor bringing the summary each week. The course ran for ten weeks with the first week being used to define and outline the work for the next nine weeks.

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<sup>1</sup>Ibid., p. 140.

Here is the prayer meeting schedule and the topic for discussion to be discussed by each organization.

"Man Must Give to Live"

January - February

Textbook: "STEWARDSHIP ENRICHES LIFE" - C. W. Hatch

- January 8, 1963 - "What is This We Call Stewardship?"  
- Deacon Board
- 15, 1963 - "The Steward and His Life" - E.L. Stewart  
Chorus
- 22, 1963 - "The Steward and His Money" - Missionary  
Society
- 29, 1963 - "Stewardship Giving" - Red Rose Matron
- February 5, 1963 - "Stewardship in the Local Church"  
- Senior Choir
- 12, 1963 - "Making Stewardship Effective"  
- Trustee Board
- March 5, 1963 - "What Church Membership Means"-
- 12, 1963 - "Joy in Church Membership"  
(New members must attend)

Stewardship: Witnessing For Christ - by Virginia Ely

- March 19, 1963 - "Witnessing Through Life" - Senior Choir
- 26, 1963 - "Witnessing Through Time" - Senior Choir
- April 2, 1963 - "Witnessing Through Possessions"  
- Usheretts
- 9, 1963 - "Witnessing Through Influence"  
- Young People
- 16, 1963 - "Witnessing Through Personality"  
- Sunday School
- 23, 1963 - "Stewardship" - Deacon Board
- 30, 1963 - "Stewardship" - Trustee Board

The following definition of stewardship was used:

Stewardship is the practice of systematic and proportionate giving of time, talent and material

possessions based on the conviction that these are trust from God to be used in his service for the benefit of all mankind in grateful recognition of his redeeming love.<sup>1</sup>

Christian stewardship means the dedication of the whole life. Jesus came "that they may have life and have it more abundantly." In establishing a sound program of stewardship it will get the members to see the whole of life and give time, money and labor for kingdom building work.

Out of the stewardship program there has been improvement in giving and some of the members have started tithing.

If Tabernacle is to continue to exist it must teach stewardship because it has been a neglected aspect of the Christian teaching.

God is the owner of all and God does not need what we have. Mr. Holt III stated in his book, Handbook of Church Finance that, "Man gives from gratitude to acknowledge God's ownership."

The task of the Christian church is to deepen the individuals commitment, to instruct the members and show the proper relationship with God in financing its program.

The program of stewardship will raise the level of giving and it will teach the members to be concerned about others and items which have been left out or given very little place in the budget will be increased.

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<sup>1</sup>C. W. Hatch, Stewardship Enriches Life, (Anderson, Indiana, Warner Press, 1951), p. 21.

<sup>2</sup>David R. Holt III, Handbook of Church Finance, (New York, Macmillan Company, 1960), p. 16.



Here is the budget outlined for 1963:

1. For the Preaching and Pastoral Ministry	
Pastor .....	\$6,000.00
Insurance.....	420.00
Asst. to the Minister .....	120.00
Visiting Speakers .....	830.00
Total.....	\$7,370.00
2. For the Program of Christian Education	
Educational Material, Vacation Bible School .....	650.00
Literature and Revival Expense .....	500.00
Total.....	\$1,150.00
3. For the Ministry of Sacred Music	
Organists: 1-A .....	192.00
2-E .....	192.00
3-J .....	192.00
4-S .....	180.00
5-B .....	84.00
6-P .....	36.00
Music .....	200.00
Care of Instruments .....	200.00
Total .....	\$1,276.00
4. For the Care of God's Property	
Custodial Care	
Janitor .....	\$1,200.00
Custodian .....	600.00
Custodian Supplies .....	150.00
Heat, Light, Water .....	1,360.00
Beautification - Church - Parsonage .....	1,500.00
Insurance .....	200.00
Pilgrim Note.....	2,664.00
Sinking Fund .....	500.00
Total .....	8,174.00
5. For the Expression of God's Love	
To those in our own congregation .....	500.00
To Orphans .....	100.00
To the Aged .....	300.00
Total .....	\$ 900.00
6. For the Extension of God's Church	
Foreign Mission .....	\$ 340.00
Morehouse .....	500.00
Broadcast .....	\$2,600.00
Denominational Church Extension .....	2,200.00
Total .....	\$5,640.00

7. For the Continuance of God's Work at Home	
Treasurer .....	\$180.00
Publicity Director .....	240.00
Secretary .....	1,560.00
Church Bulletin and Publications.....	600.00
Office Supplies, Postage .....	500.00
Telephone .....	270.00
Box Rent .....	4.40
Advertisement .....	100.00
Catering and Kitchen Com.....	650.00
Total .....	4,024.40

Grand Total           \$28,534.40

It has been stated that a good church gives as much to mission and education as it spends on itself. This will be the goal of our church to give as much in missionary and educational causes as it spends on itself.

3. The financial analysis of the giving of a selected group of members revealed another area in which the church could lead the way in helping the members. After talking with some it was revealed that many of them were in debt to the loan offices downtown.

To help overcome these "loan sharks" it was recommended that a Credit Union be established for the benefit of the membership. Each member was encouraged to join and to save regularly and when in need borrow through the Credit Union. This too has been a big help in reorganizing the financial program of the church.

4. It is also recommended that a program of study be instituted for the membership and keep a new members class in session the year round. A course covering "What We Believe" should be included as well as the reading and studying of the Church Covenant.

As the new members finish a class they should be placed in the organization they desire to work in and coached along until they really feel a part of the church's program.

The Sunday School, Baptist Training Union, and the Vacation Church School should do a very effective job in the training program of the church. Also the Young People's Prayer Hour, the Boy Scouts and the Ambassadors group will work along in the training program of the church. Here is the schedule and topic to be discussed:

"TRAINING IN THE BAPTIST SPIRIT"

I. J. VanNess, D.D.

October 15, 1963 - "The Baptist Spirit" - Sunday School

29, 1963 - "Our Religion is Spiritual and Personal"

- Beautifica

22, 1963 - "Our Authority in Religion" - B.T.U.

November 3, 1963 - "The Baptist Spirit and the Social  
Order" - Missionary  
Society

5, 1963 - "Respect for the Religious  
Life of Others" - Ushers

12, 1963 - "Our Twofold Desire in Religion"  
- Volunteer  
Workers

19, 1963 - "The Baptist Spirit in  
Church Denomination" - Deacon Board

26, 1963 - "The Baptist Spirit and  
Other Denomination" - Trustee Board

5. After studying the church and the community it is revealed that the median age for the church is 36.1 while the median age of the community is 32.4.

The median age for the church is older than that of the community.

I would recommend that a religious census be taken of the community and if it is possible a religious census of the entire city.

6. Since analyzing the membership, I would recommend that the Church would reorganize its entire program. More time should be given to developing a children - young people's program. In this program there should be a Nursery and Kindergarten for the small children and an alive and alert program for the teen-ages.  
  
The church should purchase at least two buses to go into the different Sub-Divisions and pick up children who do not have transportation . A Golden Age Club should be started for the older members. Many of the older members could attend a service downstairs.
7. I would recommend that a rotating system be instituted among all Boards, Auxiliaries and clubs of the Church. This would give the younger people an opportunity to serve more than the present system does. The average age of the leaders of the church is past forty-five
8. I would further recommend that the church secure the services of a Social Worker, a Director of Christian Education, and A Minister of Music. As the program stands the pastor can only give limited time.
9. I recommend that a Minister of music be employed by the church. This would improve this part of the Christian service both to the community and the Christian Church. As it is now the supervision is in the hands of five different persons.

10. The Church should become more aware of its duty to the community in regards to selecting the administration of the city government.
11. The church should buy any property for sale in the block in which it is located.
12. Since the question of Racial prejudice is the number one problem of the day in the community the church should put special emphasis on working out a program to help to solve the problems. There is the need of Education for the whites and Negroes in the community and the church can offer the opportunity for these persons to meet, know, and discuss the problems of the day.

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